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Edited by Professor RAMA DEVA, B. A., M. R. A. S.

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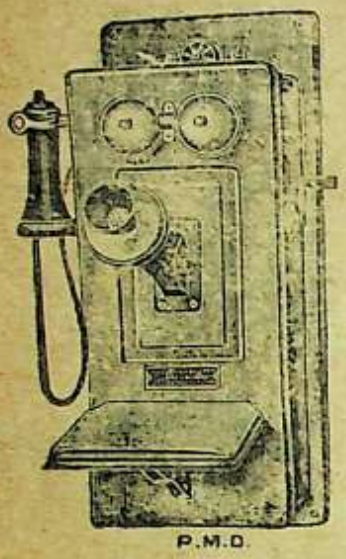

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THE Vedic Magazine

सर्वेषामेव दानानां ब्रह्मदानं विशिष्यते । (मनु०)

Of all gifts that of the Divine " knowledge is the highest and the noblest. "—*Manu.*

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THE ASHRAM OF MY DREAMS.

BY MR. C. F. ANDREWS, M A.

III

THERE were two events in South Africa, which enabled me to see that this remarkable experience of mine, by which I understood the depth of the religious nature of those who had gone out from India and had kept in their hearts the love of religion beneath all the outward changes in their lives,—that this experience was not exceptional and individual merely, but pointed to something which underlay all Indian life abroad and at home alike. One of the most revered of my teachers in India had said to me one day,—" Indians may change everything else. They may change their dress, their language, their habits, their manner of life. But there is one thing that they cannot change. They cannot change their religious nature. However much they may abordon themselves to the world, the call of religion comes back to them before they die, and when it comes back to them they must leave all to follow its guidance."

I was to find out, again and again how true this was in Africa, as I lived among Indians there.

The first of the two events which I have referred to above was this.

I was at Pieter Maritzburg, in Natal for a short visit, and the character of the Indian Community there left a deep impression on my mind. There was no difference in the general class of Indians who lived in Pieter Maritzburg from that of those who lived at Durban, or Ladysmith, or elsewhere. But, all the same, from the moment I got to this city and went among the Indians who were living there I was conscious of a distinct difference in the spiritual environment.

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Others have told me that they have noticed the same thing.

When I came to enquire more carefully what it was that had made the spiritual change in the Maritzburg Indian community I found that it was the effect produced, many years ago, by a visit from Bhai Parmananda, which had never been forgotten and had borne remarkable fruit. The quiet spiritual influence, which the inspiration of his visit had bestowed, had gone on multiplying itself and in the long run it had brought a spiritual awakening to the Hindu and Musalman communities alike First of all, the Hindus had been roused to take up the education of their children through the medium of the mother tongue. They had obtained a religious teacher from India to help them. They had started night schools, in which those who were working throughout the day had given their services at night. They had promoted, not only the study of Hindi, but also the study of Tamil for the Madrasi children. Then the Muhammadan merchants of the town, feeling that they were not doing enough for their own children, had started an orphange and a school, in which Arabic and Urdu were taught. They, too, had brought out from India, at their own expense, two religious teachers, who had most nobly helped the whole Musalman community. A mosque had been built, with a boarding school attached, and this religious work had done more to uplift the whole body of Musalmans than all political activity put together. No political work among them could have had such lasting effect.

The second event happened to me in Durban. There was a young Hindu there, who attracted my attention by his spiritual look from the first moment that I saw him. He did not come forward at first to introduce himself to me; for he was modest and retiring, But very soon, when his face, with its spiritual expression, had attracted my attention, I went up to him to speak to him, and I found that his modesty was not in outward appearance alone, but was deeply engrained in his character. It was a great joy to consult with him, and to find out his thoughts and aims in life.

Although my time was very fully occupied by others, who wished to obtain my opinion in every detail concerning the coming Indian Commission, I was able, from time to time, to get some further quiet talks with him and to find out more about him. He told me that his father had been obliged to go back to India; and that he himself had been left, with his younger brother, to carry on the work his father had begun and to which he had devoted his life.

One night, the young Hindu took me down to the poorer quarters of the town, where the Indians live who do the municipal work of clearing the drains and sweeping the streets. There were many rows of miserable hovels. The railway labourers' quarters were not far away. These railway quarters were much better built than the municipal houses for Indians, which I have mentioned.

In this neighbourhood, the young Hindu's father, with great pains and at a great cost, had built a very beautiful Hindu Temple. He had made a little court-yard round it, with a set of dwelling rooms; and the whole place had the appearance of a tiny Ashrama. When the father had been obliged to go back to India, he had left his son in charge of the Temple and its daily worship. He had also entrusted him with the daily instruction of the poorer Indian people, both men and women, who came to fulfil their Hindu worship at the Temple.

I was present with him, on that evening, at the ceremony of the temple worship and the silent reverence of the young Hindu himself and his younger brother and of the poor Indian workmen and the Indian women remains vividly in my mind up to this day. Afterwards they asked from me, a Christian, for some religious instruction, and I told them of my life in India at Shantiniketan Ashrama which

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had become so dear to me, and how I longed to be back again in the peace of its groves and under the silence of its sky. Their hearts were kindled and made one with mine as we thus spoke together, and a joy came to us all that night which was no mere earthly joy.

When I had returned to India, some months later, and happened to be in Kathiawar along with my own Teacher, the Poet, Rabindranath Tagore, we visited Bhavanagar. In the early morning, we went out together to a Hindu Ashrama outside the town There, in this Ashrama, the reverence and devotion of the boys and their teachers were at once apparent. The preparations had been made for the Poet's visit with the utmost care. As we entered the main building, the boys who were assembled with their teachers, sang together their Sanskrit slokas, with a subdued, reverential tone which went at once to the heart. The Poet, Rabindranath Tagore, spoke about its beauty to me, as we went away, and told me how very deeply it had touched him

Later on, in the same day at Bhavanagar, I was speaking about my own experiences in Africa, and I happened to mention specially the Hindu Temple, which I had visited, in the poores quarters of Durban, and how I had been moved by the reverence of the worship. Then, to my great joy and surprise, I found out that the young Hindu who had so attracted me, and to whom I had been so immediately drawn by something spiritual in his countenance and general bearing, had actually been one of the pupils of this very Ashrama, at Bhavanagar, in Kathiawar. He had never for one moment forgotten his early training and education. While others had sunk down to the worldly level around them and had become wholly absorbed in the things of the world, he had kept his young spirit unworldly and pure and bright.

I could go on writing about other incidents of the same character as those which I have narrated. I have told these stories quite simply, as they have come into my mind, with one object in view. I have wished to show how deeply the religious instincts abide in the Indian character, and how the knowledge and experience of this became more and more my chief joy during all my journeys in Africa. The discovery of this truth was the supreme answer to all my longings, hopes and prayers.

I do not think that the political work, which I am sent out to perform, suffered in the least degree from my absorption in the religious side of Indian life. It would be much more true to say, that the right thoughts and the right actions, in the political sphere, were given to me, through the very inspiration which I received in this spiritual sphere, which is the highest.

There is a saying in the Sermon on the Mount which Jesus gave as a command to his disciples,—"Seek ye first the Kingdom of God and His Righteousness, and all these things shall be added unto you." I have found, in my own life, this saying of Chirst to be profoundly true. I am quite certain that, with my own lack of knowledge about Africa and African conditions, I should have gone wrong a hundred times, if I had relied upon political insight and expediency alone, and not rather upon the power of prayer and spiritual meditation.

And now that I have come back to India once more, and have been anxiously engaged in pondering over the great problems that have arisen, since I went away,—the questions of the Khilafat, the Hunter Commission Report on the Punjab, the tragedy in Fiji, the needs of Indians abroad in different parts of the world; I find still that my truest inspiration comes, when I can get back to the Ashrama which has become my spiritual home, and away from the noise and the clamour of the political world. The command remains true for all time.

"Seek ye first the Kingdom of God and His righteousness, and all these things shall be added unto you."

And I often wonder, when students come up to me, or else write to me, asking what

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political work can best be done by then to serve the Motherland, whether the truest answer I can give should not be of this character,—"Go away, my friend, for a time from the strife of tongues and the noisy clamour of the world. Learn to look deep into your own religious nature and to find out the true meaning of life written there. Then and then only, when you truly know yourself, can you help others. Then only can you serve, with freedom of spirit and entire detachment, the Motherland."

ARJUNA'S DILEMMA.

(By Principal Champati, M. A., Gurukula, Multan)

I. THE FLUTE PLAYER

The flute player played his flute on the field of battle. His tunes preceded the booming of guns, the whizzing of arrows, the echoes of war-cries. The song was essentially a war song. Its application is as much to the field of spirit where conflicts constantly go on between hosts of devils and of gods, as to the blood-stained *Kshetra* of Kurus, where the Rajput and the Afgan, the Afgan and the Mogul, the Pathan and the Marhatta, have re-enacted the drama of Mahabharat within the memory of living history.

The array of forces viewed, Arjuna stands cowed down between two hosts. He has seen his uncles, his gurus, his sons, his cousins, his nephews—all those whom he regards with love, thirsting for one another's blood. The ties, that man holds sacred, the bonds that are dear to human beings are straining themselves to burst asunder. The whole tribes of Kurus and their allies stand close to one another to plunge together into the ocean of annihilation. A moment more and those that shine and clatter will welter in blood. Better beg one's bread than wade through blood, to an impious throne. Better death than undying glory won through the annihilation of brethren.

Such is the plea that Arjuna advances for abstention from warfare The plea is pathetic. The words pierce. The most stony-hearted cannot but melt. Yet those that go to fight with swords are not made of malleable metal.

What Arjuna pleads as mercy, Krishna condemns as cowardice. What Arjuna regards affection, Krishana styles fear. The psychological insight of Krishna is clear from the reproaches he administers, which from their sincerity arouse a frank and candid response. Illusion had blinded the judgement of Arjuna, who wanted to dupe Krishna likewise. The mask, however, instantly drops off. Instead of humming on this old tune of renunciation and love, he now mixes two issues and is not sure, which of them weighs more heavily with him. His love of kindred is now less unselfish than when he professed it first. He is solicitous for the welfare of his kinsmen, as without them his own pleasures would cease to be sweet. For it is in the company of those you love and by their participation in them that your pleasures are heightened and your sorrows lightened. Beneathe this higher, yet selfish motive lurks a fear lest the tide of battle should turn against him. The shloka that sets forth this fear has been variously interpreted. Some take it to express the uncertainty of Arjuna, as to whether the victory of Pandavas or of their adversaries would conduce better to the happiness of mankind. To us, however, the doubt as to the consequence of the battle appears to be more human. Every day

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experience of all of us bears out the truism, that while apparently we profess to renounce a line of action for some higher call of duty, there lies at the bottom of our consciousness, a sordid motive—a passion that craves for satisfaction, a desire hankering after fulfilment, a fear that forebodes evil. However we may deny it to ourselves and others, it is that carnal passion, that hankering desire, that threatening fear that obsesses our will, and hinders us from action. Krishna struck the right key when he dubbed Arjuna a coward, and lo! there came out the confession unreserved and unrestrained. Finding that Krishna saw through his rouse, Arjuna made a candid avowal, declared how his mind was confused and appealed earnestly for guidance as of a *Guru*.

II. A REBUT.

Arjuna was all humility. Krishna, on the other hand, was as stern as duty itself. The idea of death, was for him, beneathe serious consideration. Like unto childhood, boyhood, adolescence, old age, death is a change in the body. The body changes its hues, but the soul is immutable. Just as a cloth, when it is worn out, is thrown off, so is the body, when it has decayed. The spirit can neither be cut through, nor will it burn, when thrown in fire. The dry wind dries it not, nor can wet waters moisten it. Its existence is everywhere, and insentient nature derives its existence from the sentient soul. For who would cognise, if there were no cognisant spirit, and what evidence of its existence except the cognisance of a cogniser.

Even if Arjuna did not subscribe to the eternity of the soul, his anxiety on the score of its death had no meaning. For all that is born must die. Willing endurance, alone, can cure what is otherwise incurable. Whether a man's faith is in predestination or he believes himself to be the perpetual maker of his fate, the path of glory coincides with the path of heroic duty In success, as in failure, the fortitude to face ends is never-failing felicity.

As a Kshatriya, the business of Arjuna is to fight. He could turn a mendicant before enlisting. Once on the roll of warriors, it was sham renunciation to quit his post at the threshold of war To a swordsman, the fame of his sword is the breath of his life; ignominy is more hideous than death.

Arjuna had taken his stand on the tenet of *Jnanis* who insist on the dissociation of the soul from the activities of matter, which latter they regard as illusion.

Soul, according to Sankhya, is, in its nature free from all association **निःसंगः** Prakriti alone moves and acts. That granted, death is not for the soul nor is the death of the body an activity of the soul. You are not killed, nor do you kill. What to regret and what to fear in such a case. The character of the soul realised, the impending carnage remains no more hideous.

Sankhya offers no more excuse for non-activity than does Karma-Yoga. Duty is duty to both. Neither Kapil nor Patanjali is idle. Why insist on laxity as the consequence of self consciousness?

III. THE GOSPEL OF ACTION.

The rebuff contained in the foregoing section, was a prelude to Krishna's subsequent discourse. After realising the nature of self two ways were open to Arjuna, *viz*, to act or to abstain from activity Arjuna chose the latter, to which Krishna objected. If the adoption of onepath in preference to the other were left to everyone's individual option, the judgment of Krishna would be as much open to hostile criticism as that of Arjuna.

Krishna, therefore, leaves off his first line of argument here, as it was meant simply to rebut the position of Arjuna and proceeds straightway to a new view of life and duty—a view, which in its originality is pre-eminently the view of Krishna. Life to him is activity and he condemns laxity in it not simply as a sin against virtue but as a conscious effacement of self.

At the outset, however, he dispenses with the difficulties that hinder the adoption of this mode of life. Most prickling of these

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is the uncertainty as to whether the fruit will appear. Many a struggle ends in failure. The result, in most cases, is not commensurate with our labour.

Yet attempts go on, though half heartedly. 'Faith in Fruit' is the first watch-word in Karma-yoga. 'No gain without pain' is the common maxim of men of action. With Krishna, the converse of this saying also holds as true. The least that we do must fructify. The very thought, the merest feeling that is registered in our consciousness shall, in the fullness of time, sway the forces of the world. The process may be beyond our present range of vision, but the pot is boiling somewhere and the broth will be for us to eat.

Indecision is another and a mightier obstacle in Karma-yoga. Swayed now hither now thither, by a multiplicity of fruits, the mind of man is at a loss to determine to what to set its hands. Heaven and hell, held out by priests as rewards of virtue and vice, have proved as so many pitfalls in the path of Yoga-practice. The all-powerfull Omkara, potent verses of the Veda, when recited as incantations to invoke earthly blessing, lose their inherent virtue to purify the soul, the least mischief they do is that they unsettle the mind of the reciter. For the evil-minded they serve as temptations to evil.

A firm resolve and an unflinching faith are a necessary preparation for activity. In pleasure, in pain, the Yogi keeps his eye rivetted on his ultimate goal. Through storm, through sunshine he runs on and swerves not from the path of action. Immediate failures arm him for future success. The bricks against which he stumbles at present, pave the way to his ultimate glory. Under a watchful Providence his actions are secure from oblivision and from lives of great men he has learnt the motto 'Learn to labour and to wait.'

Such a person is called स्थितधी of the balanced mind. He is never impatient. He is never angry. Innocent of envy, to impartiality he is a stranger. They are beggars that crave. The sage of the majestic mood has in himself the repository of all benedictions and boons. His idea of pleasure is opposed diametrically to the pleasures of common persons The advent of dark hours arouses him to brightest activity, while at the smiles of fortune, he cowers lest its dazzling blandishments blind him. What to others, is day, to him, is the dead of night. He delights in the glory of twilight hues as in the rosy smiles of the virgin morn.

He has controlled his senses and therein lies the secret of his mastery over circumstances. The emaciated in body whose organs are incapable of enjoyment, sin in thought, if not in action It is the aged that hunt for tonics to maintain their potency. The yogi kills not the organ but its sensuality the seed of sin in it.

To such, activity has lost its pain. From misery he has extracted its sting. Forgetful of sorrows, ever lost in beatitude, he has made a heaven of earth.

VEDIC DARSANA.*

Hindu Philosophy.

(By Swami Dayanand of Sri Bhagat Dharma Mahamandal, Benares).

The seven systems of philosophy are complete and comprehensive as the seven planes of knowledge and they include all schools of Hindu philosophy. Darshanas of the Shaiva school such as Pashupata Darshana and Shaiva Darshana, etc, and the Darshanas of the Shákhas, such as several Tantric Systems of Philosophy, and also the Systems of the Vaishnava sect, consisting of the doctine of Dualism, and qualified Dualism and so on, are all included in one or other of the aforesaid Seven Systems of

*B. N.—This article will form a chapter in the World's Eternal Religion,—a book which will be shortly published by the Bharat Dharma Mahamandal.

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Hindu Philosophy.

We can divide these Seven Systems into three Groups (Prasthanas). The first group is called *Padartha-Vada* group, the second is *Sankhya-Pravachana* group, and the third is the *Mimamsa group.*

The Seven Systems of Philosophy are :—

1. The Nyaya System.
2. The Vaisheshika System.
3. The Yoga System.
4. The Sankhya System.
5. The Karma Mimamsa Systems.
   (a) The first half by Pharadwaja, and
   (b) The second half by Jaimini.
6. The Daivi Mimfamsa System.
7. The Brahma Mimamsa or the Vedanta System.

Thus we find that the division of Philosophy into Seven Systems is a perfectly natural division. The first two are called Padartha-Vada groups, the third and the fourth belong to the Sankhya Group; and the last three to the Mimamsa group of Philosophy.

The term "Six Systems of Philosophy" which is met with in modern books has been borrowed from the Jains and the Buddhists; for their philosophy was called the "six Systems of Philosophy." In imitation of the atheistic philosophy of the Jains and the Buddhists, our Vedic philosophy has been named "Six Systems of Vedic Philosophy." The expression "Six Systems of Philosophy," does not occur in a single work of the Rishis.

The aim of the Seven Darshanas—All the Seven Systems lead to the one goal of Wisdom, *viz*, seeing the self as Real, and everything else as unreal. All the Schools start with the enquiry: What is the way to attain Perfect Beatitude, Moksha, or Salvation? They all assert that the deliverance from the bond of rebirths and from pain, here and hereafter, is secured only by knowledge.

The aim of all these philosophies is to point out what this knowledge is.

There is, as a fact, no antagonism in the Seven Systems. They are best understood by being viewed in relation to each other. They form in their entirety one great scheme of Philosophic Truth, leading to one goal. All the systems have but one object in view, to rescue men from miseries and sufferings and rebirth. The way of rescue is one and the same, the removal of ignorance, or false knowledge, which takes the unreal to be real, such ignorance being the prime cause of bondage and misery. When such ignorance is removed by true knowledge, there is Moksha.

I. Nyaya Philosophy.—The founder of this system of Philosophy was Gotama. It aims to lead to the goal with the help of logical reasoning as the main thing.

Gotama in his Nyaya System sets out, like the founders of other systems, with the enquiry: What is the way to obtain Nisreyasa (Perfect Beatitude)? And he then asserts that Perfect Knowledge or Knowledge of Truth is the only means. This knowledge embraces a variety of subjects, but is chiefly directed to the true nature of the soul as distinct from the body. He who obtains this knowledge is freed from all pains and evils of life here and hereafter, and goes beyond all rebirths. In fact he attains Nisreyasa—Perfect Beatitude, and Moksha,—Final Liberation.

The pains to which the human life is subject are due to the Soul's connection and union with matter, *i.e.* the material body, and its continued and frequent rebirths. These births are the results of the human mind's constant *pravritti* (activity), which produces Karma. And Karma again produces results, requiring rewards for meritorious deeds and punishments for evil acts.

This *pravritti* of the mind has sprung from the fault of dislike, or desire, or stupidity. The origin of these defects is traced to *Mithya Jnana*, or ignorance. The Nyaya intends to remove this ignorance concerning the Soul and the Universe by the True Knowledge. This will destroy the faults of desire and dislike,—with that will pass away *pravritti*. Rebirths will then cease and pain and misery will be entirely removed. The removal of all pains and the restoration of the soul to its original State of Rest is *Nisreyasa*, which is the *summum bonum* at which the Nyaya aims.

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The Nisreyasa is to be attained through knowledge, which means the conviction of the soul's eternal existence distinct from the body. Gautama enumerates sixteen topics to be studied which will help one to attain True Knowledge. They are as follows :—

1. *Pramâna*, means of right knowledge.
2. *Pramàya*, object of right knowledge.
3. *Samshaya*, doubt.
4. *Prayojana*, motive, purpose.
5. *Drishtanta*, illustration.
6. *Siddhanta*, proved truth.
7. *Avayava*, members, or Syllogistic premises.
8. *Tarka*, confutation.
9. *Ninaya*, Decision, ascertainment.
10. *Vada*, discussion for arriving at truth.
11. *Jalpa*, Somehow to support one's own statement without regard to truth.
12. *Vitunda*, Cavil.
13. *Hetwabhas*, fallacy.
14. *Chhala*, perversion, quibble.
15. *Jat*, futility,
16. *Nigrahasthan*, confutation, occasion for rebuke.

The aim of Nyaja is to prove that which is proved. What then is to be proved? The Nyaja answers: The Soul.

II. *Vaisheshick Philosophy*.—This System of Philosophy which has Kanad for its founder also starts with the enquiry: What is the way to attain Perfect Beatitude (Nisreyasa)? It asserts that Deliverance (Moksha) is only to be attained by the knowledge of Truth. And the knowledge of Truth comes by discussion of the agreement and disagreement of the *Six Padarthas* or Categories.

These six Padarthas, the Objects of knowledge, are the following ;—

1. *Dravya*, Substance.
2. *Guna*, Quality.
3. *Karma*, Action or motion.
4. *Sàmanya*, Genus.
5. *Vishesha*, Species.
6. *Samavaya*, Intimate relation or combination.

To the above six categories, the contributors add a seventh called *Abhava*, non-existence, which has been included in the categories to bring out clearly the meaning of *bhava*, or existence by showing the contrast between the two. Though Kanada has not expressly enumerated abhava as one of the categories, yet he deals with it. So the categories might be taken as seven.

Substance is the Sub Substruture. It is existent, non-eternal and possesses qualities and action. It is the intimate cause of an aggregate effect or product.

Substance is divided into nine classes, *viz.*—

1. Earth.
2. Water.
3. Energy.
4. Air.
5. Ether (Akasha).
6. Time.
7. Spaoe.
8. Soul (Atma).
9. Mind.

Kanada regards the Soul as ubiquitious and infinite; it has the qualities of uumber and the like, which are possessed by space and time. Its existence is proved by the I-ness (self-identity) and also from the fact that there is an agent who controls the senses, as a knife cuts. Without it, the senses would be useless, for they are instruments of an unseen Rule.

All material substances, according to Kanada, are primarily Atoms, and secondarily Aggregates of atoms. They are eternal in Atoms, and transient in aggregates. Kanada thus explains the "existence," and "aggregation" of atoms.

Kanada dwells on the categories to the minutest point; so much so that perhaps it includes all that modern physical science says. In fact his system is a diagnosis of Nature (matter).—of what we preceive by the senses. In Kanada's opinion therefore the study of Nature to the minutest point to understand Her thoroughly, and thus being able to see the difference of the soul with Nature, is the way to Final Beatitude.

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THE MESSAGE OF THE RAMAYANA.*

By Principal Vaswani, M. A.

Sometime ago, an Englishman, Mr. William Archer visited India; and in a recent book on India and her People, he records his impressions of this country and its civilization It is a disappointing book; Mr. Archer is a well-known literary and dramatic critic; but his rationalism stands in the way of his seeing into the heart of India: he thinks Indians are not civilized; the essence of the situation in India, he says, is expressed by the words 'barbarian' 'barbarism' 'barbarous'! Mr. Archer looked at many things in India; but he apparently, looked at them like the man who had the spectacles behind which there were no eyes; he saw several things concerning India, but the soul of India he could not see; he did not know, at first hand, the Scriptures of Aryavarta.

In them is reflected a Civilisation of a refined type, a Culture of a catholic vision. Not to know them is to be a stranger to Indian thought and ideals and achievements. This day is associated with Rama, and your thoughts naturally go out to *Ramayana*; you have but to read it carefully to know what a refined civilization India had in Rama's days. You speak of *representative government*; you have

agitated for it

for over a generation; it is not something new to Aryan life, something alien to Aryan consciousness. The *Ramayana* tells you that the Aryan Raja was not an autocrat, that the ruler was not the king but the King-in Council, the Council consisted of 8 members, two of whom were spiritual men learned in Aryan lore. So, again, you find that in Rama's days there was not that contempt for the labourer and the craftsman which appeared in later days and undermined the strength of the Hindu Samaj; the status of the crafts man—we read in the Ramayana—was equal to that of the Brahmin; the master—builder, the architect of public works, the men who planned out village communities and irrigation works—they had a high social stutus and were honoured as much as the Brahmin or teacher of learned arts

The Ramayana, the Mahabharta and the Itihasa Puranas were the books the Preachers taught in Aryan villages; boys and girls recited them; even to-day, you will find them recited by several villagers; it is not right to say the Indian masses are ignorant; they have, in these Books, a rich inheritance of culture; and the regrettable thing is that the 'educated' class in Sind has become a stranger to them The object, it seems to me, of teaching them, in the olden days, was two fold:—to impress on the People's minds the value of Indian civilization and show them how human affairs could be transvalued in the light of eternity. For centuries was the life of India's people influenced by the *Ramayana* and other

national epics

the Preacher sang them, recited them, expounded them to the masses in the great University without walls; he was the Apostle of Education in the days gone by.

The Story of Rama appears in different versions in different books. There is the *Ramayana* of Valmiki, the first to sing the ancient Hero; there is the *Raghuvansa* of Kalidasa there is the *Adhyatma* Ramayana allegorising the entire story; there is the *Ram Charit Manas*, the inspirer of Tulsi; there is the *Tulsi* Ramayana in Hindi—one of the world's greatest books; there is the *Ramayana* composed by the Maratha saint Eknath; there is the *Ramagita* in which Rama is represented as giving his teaching to Hanuman much in the same way as Krishna interprets himself to Arjuna in the *Bhagavad Gita*. Rama is sung in several Hymns of the mediæval *bhaktas*; Rama's praises are recited by wandering minstrels; you salute him when in the every-day form of greeting you say; Ram, Ram; you remember him when

*Being notes (translated into English) of an Address.

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taking a dead body to the burning Ghat you recite the word :—Rama Nama Satya hai What is the secret of this mighty hold of Rama on Indian hearts? What is the meaning of his earth-life for us, the sons and daughters of Modern India? These the questions I would have you ask yourselves this day.

In a beautiful Hymn to Rama, we read :— " I reverence thee, Rama ! lover of the bhaktas ! I reverence thy lotus-feet ; I reverence thee, King of Beauty and the lord of the earth-born Sita ; I reverence thee, O Dark and Beautiful one ! " You often think of Rama whom the people loved, to whom the people were devoted. You think of Rama Bhadra, the Maryada Purushotam, Rama the Good, Rama the Model of Courtesy ; on this day I would have you think of

Rama the Dark ;

it is the day you remember as that of Rama's victory over Ravana, of his triumph in the Lanka-land ; what was the secret of his victory ? It was Rama's *tapasya*. Think, then, of Rama in the Forest, his life of tapasya. On leaving Ayodhya and going to the Forest, he gives away all his wealth —this Rajkumar -and puts on the rough forest-garments ; he lives on roots and forest-fruits ; and throughout his War with Ravana, he shows the self-control and strength of the man of *tapasya*. The story says, you know, that Sita's false image,—a *mayaic form*— is borne into battle by Ravana, the master of black magic ; the Sita's image is slain with sword in Rama's presence ; Rama does not, for the moment, know that the image slain is a form of maya ; he does not, for the moment, know that he real Sita lives ; he thinks that she is slain ; but

he fights on !

So Lachhman, his devoted brother, lies wounded by his side ; but Rama fights on ! Maya comes in many forms to tempt him to give up fighting ; Rama fights on ! The man of tapasya is one-pointed, is fearless ; and though the heavens fall, he fights on !

If Rama is the Hero of *tapasya*, is not Sita the suffering Saint of tapasya ? ' I will go with thee to the Forest, ' she says to Rama ; she gives to Arundhati her jewels and necklaces ; she goes with Rama, leaving the palace, to be with him in exile and spend the years in *tapoban* ; she has renounced her all to be in the company of Rama, her all-in-all ; she eats the coarse forest-food which Rama takes ; she suffers separation from Rama when forcibly taken away by Ravana to far-off Lanka ; she passes triumphant through the Fire, on her return to Rama ; she spends her last days in *apasya* in the Rishi's hermitage. ' From my birth, ' she says, ' sorrow marked me, child of the earth. I seek in *tapasya* the breast of my Mother. Ever was I joyless. ' Not without reason is Sita revered as the Yoga Mata, the World-Mother. Sita and Rama are the Saints of *tapasya*, and the Supreme lesson of the Ramayana is *tapasya*.

It is *the* lesson of Hindu literature and of the Hindu faith in its highest forms. How often do we not read in the ancient Books that the world's creation and evolution are through *tapasya* ? The Brahman, we read, did *tapasya*, saying :—' I am one : I shall be many and the world was built. The Universe, we read, is sustained every day by the Sacrifice of God ! To enrich their lives with the wealth of *tapasya*, India's kings and princes left their lives, their palaces and went upon the quest of the Unseen Eternal ; to practise *tapasya* for the saving of the people, Sakya left his father's palace and renounced his wealth and put on the garment of the ' Dweller in the Forest. ' And they did *tapasya* not as pessimists sick of the world, but in the

faith of the optimist

who believes that Life is a Festival, Sacrament, a communion with the Beautiful one. So when Rama goes to the Forest, he does not become angry with the king or his cruel step mother ; Rama has no quarrel with the king or his cruel step-mother ; Rama has no quarrel with the world ; he goes to the Forest blessing all, saying :—"To me the king has given the Empire of the Forest. " In s

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similar spirit it was the Ayodhya-people who said to Rama:—'It does not become us to live in Ayodhya; we must go to the Forest; we must follow you.' This is the message I bring to you this morning; on this Day of Festival I ask you:—Are you ready to follow Rama? Are you ready to go to the Forest, the *tapoban*? Far be it for me to ask you, friends! to give up your daily duties, to abandon your families; I ask you to build for yourselves a *tapoban* in your hearts and retire to it every morn and every night. Enter into yourselves every day and spend sometime in the Forest within; practice *tapoban* there; learn the lesson of self-control; grow in the spirit of *inner renunciation*; then do your daily duties in the office, in the college, in the market; and your efforts will be blessed with

a rich fruitage.

For ever true it is that they who seek pleasure and profit and honour and applause gather only failure after failure, but they who work with *tapasya* and *tyag* in their hearts—they become fruitful. I wonder if you read the story told us in the *Bhaktamala*, the story of a disciple of a great *bhakta* of Rama called Ramanand. He was a poor simple man, this disciple—a peasant; but he had learnt the lesson of *tapasya* and renunciation; and whenever sadhus or poor men came to him, he offered them the food and clothes he had in his house for the moment. He believed that in giving, not in grasping, was the beauty of life. One day—so the story says—there comes to him a sadhu; and he, the disciple, has in his house

only a grain of seed,

given him to sow it in the field for the next crop; this simple peasant brings the grain and places it at the sadhu's feet; it is all he can give. And then he goes to the field to plough it; his neighbours laugh at the man who ploughs without sowing a seed; but the disciple continues to plough. And the field, we read, produced a rich crop!

The story is an allegory. Blessed are they that renounce, for their labours are fruitful. The world has worshipped wealth and power; I ask you, this day, to meditate on the ancient wisdom,—There is no wealth but in self-offering, no power but in *tapasya*. If you would move in friendship with Rama, then must you take life as Rama who loved to fling it on the field of Service. If some Memory of that ancient Story falls on you, this blessed day, then would I ask you to find your strength in self-renunciation and enter into *tapoban* of your Hearts. There will you find the Way that Rama comes. Not yet has he returned Home to India. It is too early to celebrate him. His exile is not yet over. You have clained hearts with gold; you have trammelled your souls with titles; you are become bondsmen to disquieting dreams of pleasure and power; you have chosen a life apart from the Sorrows and Strivings and Faith of India. I ask you to be ready to walk the Way of Sacrifice; and you will hear in your hearts the sound of Rama's return in triumph to his Indian Home.

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ABOUT MR. GANDHI'S LAW OF SUFFERING.

(By Ch. Hari Shankara, B.A., Karnal)

Mr. Gandhi is the recognised leader of men. As a prince among patriots we love him. We respect and admire him for his whole-hearted devotion to his country's cause. His self—abnegation, his purity and simplicity of character, his unflinching iron will, to abide by truth and justice at every cost; the manifold qualities of his head and heart entitle him to our profound reverence and deep sense of gratitude. In the galaxy of glorious names that sparkle on the horizon of political India, he is perhaps one of the most resplendant stars of finest magnitude. He is undoubtedly one of the most potent factors in bringing about the busy hum and bustle of political regeneration that is noticeable to-day.

But with due deference to such a high personality we fail to fully endorse to the law of suffering that he is now inculcating. From times immemorial India has suffered and suffered a great deal. The galling yoke of foreign before the advent of the British crushed to death her sense of self-respect or national pride. Down-troddenand subjugated to humiliating infamy the very pith and marrow of the nation, if nation it can ever be called, have been quelled extinct and swept clean of all existence. There have been so many ordeals, so many tests of troubles and tortures, both external and internal, that perhaps now there remains not the least strength of life or limb to withstand or undergo further fires of suffering.

England, Greece or other countries referred to could well spare to survive the storm of keenest struggle or deepest agitation because their energies were fresh and they had the vitality enough to present a bold front even after the crisis. But India has a different fate altogether. Servile cringing, abject fawning, slavery and submission have been the invariable guiding lessons which she has learnt from the cradle of her national being. Tolerate, forbear, suffer and such words are too stale and sickening for her ears now and the reformer who proposes remedy by sufferance can ill administer to her pains of agony. We are taught that if the father is too exacting, the boy should leave the parental roof. Or if the headmaster is oppressive, the pupil should take French leave from the school. Similarly if the Government is too hard and unyielding, the best thing is not to obey its laws.

Such a teaching, we are afraid, will cause serious breakage of discipline and the smooth relation between the father and the child, the teacher and the taught, or the ruler and the ruled will be disturbed at every step Peace and harmony will depart and a tug-of-war of perpetual friction and animosity will be set up. The error lies in supposing that the child, the pupil or the subject, can be the judge himself of the action of the father, the master or the governor.

Jesus Christ and other apostles have no doubt suffered much to redeem their countrymen from sin and misery. But Christ was an ideal missionary and as such it was his bounden duty to suffer and forbear. Sanyasis and world-recluses are governed by rules and laws which it would be idle to apply to aspiring citizens or ambitious Kshatriyas. And even in the case of the world renouncers, it is a sin to inflict injury and weaken one's own self. Self-torturing and killing one's own self is a heinous crime and is in fact sanctioned nowhere.

Scriptures say that the relation of the ruler and the ruled, the Raja and the Parja is that of the father and the son. Unless and until that ideal is fully realized it is vain to expect harmony and good government. Racial prejudice, selfish interests, pride of power, and a keen calculation to domineer for gain not unoften warp the intellect and hamper judgment

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conducive to the well-being of both. The subject loses trust because in his opinion the ruler is guided by motives of selfish power or personal gain. And the ruler loses confidence because in his opinion the subject is too stubborn, untoward and self-seeking. Thus both parties view with jealousy, mutual hatred and disgust the diplomatic conduct of each other. The ends of justice are thus lost sight of and partiality and prejudice reign supreme.

Verily matters seem to have come to such a pass now. The everyday unpleasant criticism and fault-finding are widening the gulf which seems difficult to be bridged over. At such a juncture the only panacea appears to us to be this that both the national leaders and heads of Government should resort to the old ideal and try to establish between themselves the relations of the father and the son. The father must and should always think of the betterment and well-being of the son and the son in return must and should implicitly obey the commands of the father, however bitter for the time being they may appear to him, with the hope that ultimately benefit and advantage are sure to accrue to him. We must first learn how to obey before we can claim a title to command.

Rama is sent to exile at the clear cost of his rights and privileges, by reluctant Dasrath and without a frown or murmur Rama obeys. As long as such old relations are not established fair dealing and smooth working seem impossible. Satyagraha, the Hunter Report, the non-co-operation and similar movements will only add fuel to the flames and will fail to restore peace or order. We pray the Almighty Father that our leaders and rulers may kindly note this.

THEY ALSO SERVE WHO ONLY STAND AND WAIT.

By Meredith Starr.

Through the long centuries I wait
Until the opening of the Gate.
I shall have power on that day
To transcend the Self of clay.
In this dark night I cannot strike;
Sufficient that I am alive.
Here patience and submission win
The guerdon that lies hid within.
But in the day when I go free
The Light of Life will shine through me.

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"A DAY IN HAGUE."

By Manmohanbai H. Desai.

We left Amsterdam this morning by twelve o'clock train for Hague. Our way lay through Harleem and Lieden: and between Amsterdam and Harleem, I saw a really typical Dutch landscape in the full glory of spring-tide. Beautiful villas, fine velvety lawns of rich green, nice little gardens and flat green tract of ground with a mushroom-crop of wind-mills may well be taken as typical of the Dutch landscape. But from Harleem to Leiden, as the train passed through the world-renowned bulb-fields, we were rewarded with one of the most beautiful and fascinating sights of the world. The famous bulbs (chiefly of tulips and hyacinths) were now in full bloom, and we could see fields after fields, exquisitely mapped in pink, blue, lilac and yellow squares resembling some exquisite oriental carpet or some lovely pieces of work in mosaics and we could breathe the air as it rose on the wings of wind laden with the sweetest of scents. I never saw before in my life anything so wonderful and entrancing as these bulb-fields painting the country around for miles together in exquisite clours—a sight that rose like a fair vision from a dream-land, dreamy and engaging, yet real and true. In the prose of our hum-drum rattle-tattle world, beauty spots like these are an elevating poetry to the heart and imagination. Language is too poor to describe full vividly these exquisite fields of colour. Beyond Leiden, the soil varied and the country became now arid, now full of swamps and bogs, again well-wooded and again green. The friendly aspect of Nature and the beauty of the landscape hummed into my ears.

Laugh and be merry, better the world with a song,
Better the world with a blow in the teeth of a wrong.
We must laugh and drink from the deep blue cup of the sky.
Join the jubilant song of the great stars sweeping by.
Laugh, and battle, and work, and drink of the wine out-poured,
In the dear green earth, the sign of the joy of the Lord.
(John Masefield.)

The Mauritshuis.

Settled down comfortably in a decent hotel, we strolled out a sight-seeing and turned our august foot-steps to the Mauritshuis. Not for my life can I explain why it is so called and in the bliss of ignorance, I think it a jargon of a cruel language to scare us pig heads from inroads into its sacred walls. But no jaw-breaking words could coward our brave hearts, and we gleaned the following to be its history. It is known as the Royal Picture Gallery and is situated near the old castle in the square of the town. The building was designed by the architect Pieter Post for Count afterwards Prince Johan Maurits Van Nasseau, Governor of Brazil. Maurits is the key-word to the name. It is a plain and simple building without much pretence at architectural details or ornamentation. The Mauritshuis has an interesting history. The Prince decorated his palace with many valuable works of Art, among which were landscape-paintings by Frans Post. After his death on 20th December 1679, the Mauritshuis fell into the hands of his creditors, who let it to the States-General, by whom it was used as a hotel for foreign ambassadors, even as the Diwane Khas has sometimes served for official barracks. Oh for the dignity of grand mansions! In December 1704, when the Duke of Marlborough resided there, it was entirely destroyed by fire, and only the walls remained. When it was rebuilt (1718), the exterior was restored to its primitive state, the arrangements in the interior being considerably simplified.

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Since 1785, it came, after various ups and downs during which it had once served as a prison, to be used for a picture gallery. After the battle of Waterloo, the works of Art taken by the French in June 1795, had to be returned from Paris to those to whom they belonged In 1815, Colonel DeMan, Mr. Mazel and some other gentlemen were sent to Paris to bring back the Dutch pictures. There was a great opposition against returning them and Louis XVIII refused his consent. The mission had to be executed by force and under a military escort in September 1922. Wellington helped the Dutch and they (I mean, the pictures, not the gallant missionaries) were brought back in ambulance-waggons (not from the German war-front though) first to Brussels and then home to Dan Haag as they call it where they entered on the 20th of November 1815, the canons roaring, the bells ringing and the people cheering. Hurray for the paintings! There they are to-day safely ensconced in the snug walls of the Mauritshuis to be conned by those who would. I shall not catalogue the painters or the paintings; but for a delightful Rubens, a sober Rembrandt or a charming Francis.

But, a trip to this treasure-house would not be in vain. I pitied poor Prometheus with the vulture picking at his ever-growing liver, rendered almost living in his agonies by the brush of L. Giordano Even the toils of Sisyphus had not scared this intrepid painter to render them on the canvass Rembrandt's Lesson of Anatomy clamoured for recognition and admiration. Rembrandt is a past-master in his rendering of Nature and in managing the chiariscuro and in perfect expression of character. To realise this, one has only to see in the Rijks-Museum at Amsterdam his famous master-pieces, the Night-watch and the Syndics. Troost has been amusing while Reni fathered Cupid on the canvass. But these were not all. Many a renowned painter have been resting here too numerous to name.

Leaving the Mauritshuis, we saw what is called the Knights' Hall just near by. It was originally built in 1280 as a banqueting Hall and was subsequently used as a market-place. The Great Assembly of the State took it over in 1671 and it is now used at the opening of the Parliament. The Hall was repaired, but the roof was re-constructed according to its original design. It is a simple hall with the interest of historical association to the Dutch. The Dutch attendant knew the works of Tagore well and I learnt from several Dutch people that Tagore was very popular in Holland They adore his serene and love-ful personality and love his writings which are translated into Dutch. In Denmark, I noticed the same enthusiasm for Tagore and as a devotee of his works I was in ecstacy to hear the Master spoken so lovingly of. In Denmark, they informed me they were awaiting with great eagerness a new work of Tagore which was to be shortly published. Tagore and also Indian philosophy are much prized among both these nations. At the Ascin High School in Jutland, I was in ecstacy to see a school student reading in Danish the Gitanjali of Tagore, while beside him lay the Gardener and also a study of Tagore by Kumar Roy What a pity that many of us know nothing of Tagore except to say 'Ah, Yes, he is a great man.'

This part of the buildings, known as the Binnenhop, formerly the palace of the Prince of Orange, is full of historc memories. The ancient prison *Gevangen poort* possesses grim records of the times of the Spanish Inquisition. I saw this prison and the various instruments of torture which made my blood curdle with horror and my pulse throb faster with indignation at the old days' tyrannies and brutalities. I try to describe some of these old instruments, but I wonder if I shall be able to depict fully and vividly all the tragedies enacted in these grim walls. The bilboes, the jack, the heavy fetters of iron were but the ordinary instruments of misery, for there were more nefarious and diabolical instru-

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ments of torture before which all the terrors of Reynold's Bronze Statue in his novel of the name are less terrible The diabolical ingenuity of human nature in those days of the Inquisition invented the most torturing instruments to excruciate human beings without causing death. Death was only to be gradual after a complete mutilation of the body while the soul writhed in the direst of agony till the brain lost sanity and the victim the feeling. How was execution effected? The series of inflictions would begin with the rack where he would be put, his hands and legs stretched on opposite sides by means of a rude mechanism which would stretch every limb and nerve of the victim with the most excruciating pain imaginable. It would dislocate the bones in his body, causing heaving agonies without causing death. If still he did not confess, his tongue would be pulled out, his face branded or his eyes put out. To execute him, he would be tied straight to a pillar and his head chopped off like a piece of wood under the executioner's axe. I wonder if they ever skinned persons alive. Often the guilt or innocence of a victim would be determined by the hot iron test. A big pan was heated and the victim was made to stand on it. If he did not complain or become branded, he was taken to be innocent; but that never happened. Another method was to make him clean shaven and make him stand in a cold room where a drop of cold water would incessantly without any ceasing pat against his skull and in three days, the victim certainly went mad. Life-prisoners were put in solitary cells on starvation diet where the cells crept so frightfully on the nerves that they were hardly likely to live long enough. Another terrible instrument was a wooden plank like the shape of a cross, resting slantwise. On this plank, men and women who did not confess, were made to lie on their backs. The head was made to rest on a little nail which was bound to prick hard into the head that would lie immobile on the narrow nail sometimes for days together without the victim having the power or the strength to move it. The hands on each side would be passed through iron clamps, fixing them at the elbows, so that the arms would hang loose on the sides. Round about the abdomen and the thighs the victim would be fastened to the plank by means of cords, while the legs would be fixed by driving several nails through them into the holes made in the plank for the purpose. The clamps deprived the victim of the power of movement of his hands and men and women would be kept in that position sometimes for two or three days and many a man and woman confessed in those grim walls many a crime they never committed. We saw the rooms where J. De Witt, the Ex-Mayor of Doderecht, suspected of treason against the king, was tortured, lacerated and executed. We also saw the rude, petrifying block of stone on which the heads of the victims often rested to be severed off the trunk, and we saw many an instrument of torture that froze the blood in my body. I remembered the powerful description of the Inquisition methods in Reynolds' Bronze Statue and I was much excited to realise that I was looking on these walls which if they had tongues would have related narratives of crimes more horrible and tortures more diabolical than any human being ever described in the pages of books. I was placidly looking at this terrible prison and its walls now, but it is impossible to imagine the feelings in these days of those who had to enter here. Even the most nefarious hell must not be more gruesome than these stolid and hoary walls. Thank God, we were not born in those days. I drew a breath of relief when I once more breathed the fresh air outside of these melancholy walls.

This reminds me of one wintry day in January at the Tower of London. The Tower is well-known to all the readers of Ainsworth. Here I saw the Block of wood on which Lord Lovat was executed on Tower Hill on the 9th of

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April 1747 for his share in the rising of 1745. There rested near the Block the frightful shiny axe of the Executioner in the Tower from the year 1687. Imagine the state of mind of the head on the block in presence of a vast audience expecting every moment the axe to chop it from the trunk. I was panic-struck with the grimness of the block and the axe when with a nervous imagination I saw the spectacle of Lovats' execution rise before my minds' eye. My memory stirred images of Lady Jane Grey, Walter Raleigh, Catherine Howard and others. Imagine the Queens of England, victims of a heartless man, ending under the Executioner's axe. Of the unfortunate darlings of Henry VIII, even to-day it is believed the ghost of Catherine Howard paces the Haunted Gallery of the Hampton Court Palace. Many an instrument of torture seen in Gavengen poort are not to be missed in the Tower also. The site of the scaffold in the Tower of London is preserved to-day by a brass tablet on the exact place where the heads were chopped off. The history of Lady Jane Gray is pathetic. She entered the Tower as Queen on the 9th of July 1553 and nine days later was a prisoner in the lieutenants' house. On the 12th of February, next year, she laid her head on the block, a few minutes after the headless body of her husband was brought back from the Tower Hill. Paul de La Roche has very pathetically painted the execution of Lady Jane Grey, where Lady Jane is painted as kneeling near the stone with her eyes covered by handkerchief, preparatory to her laying her tender and delicate neck for the Executioner to do his fell work with the huge glittering axe. You can imagine the convulsions, the death struggles, the gory head with its suffering eyes and expressionless face, the headless, frail womanly trunk besmeared and bathed with blood and what can you do, but shudder and weep for the unfortunate soul. Who would not shudder at the contrast between the almost youthful queen near the Block to be sent rolling head and trunk apart to the dust—a gory, hideous, frightful sight to behold, who would not feel sad at the contrast between her and the stalwart, grim executioner with his unperturbed and immobile features ready to chop her by a blow from the cruel axe? It is said, Walter Raleigh, before his execution, examined the axe that was to despatch him, turned to the spectators, and approving of the sharp edge, said aloud "That is splendid. It would despatch me with a blow." He turned to the executioner, smiled and told him he would be presented with a purse of gold by his friend if he despatched him in one blow. But alas for Raleigh, the nervous executioner took four blows instead of one. Let us however avoid the gruesome tale and wade next time to something more pleasant, cheery and joyous.

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SNOWY HEIGHTS.

By 'Bisudhatman'.

Oh silent vastness, pure marmoreal fields,
Suspended dream, floating in azure space,
Mysterious power, where the Silence yields
To form expression, hallowed by the grace
Of hidden sages, whom the spirit shields
Safe sheltered in Himalayas still embrace!
Upon that crest, exultant, bold and free
Is stamped the imprint of Eternity
The morn is breaking, and the purple glow
Gold and rose tinged, a web of heav'nly loom.
Stretches its veil over the virgin snow,
Struggling one minute with the fleeing gloom
Of night,—when forth glories flow
That paint the hills like fields of bursting bloom,
With wave on wave of splendour flowing forth.
The heav'ns descend to kiss the raptured earth.
The day advances and the tow'ring pines
With thousand coloured flashing dews beset,
Where thousand fold the light reflecting shines,
Weaving a scintilating fairy net—
Have their green branches over sylvan shrines
That breathe the mystic lore of far Tibet.
Here mystery and nature fondly blend
And through the heart those holy tremors send.

But there are days when the mad torrents lash
The tow'ring peaks, while the fierce mountain gale
With mighty force carries the thundercrash
At which the hillman, terror struck, turns pale,
While mockingly the purple lightning flash
Jumps from the cloud girt peaks into tha vale,
Divides the mountain heart with mighty rent,
While the bold crest defies the Firmament.
And then those mists, mysterious shrouds of gray
That float like ghosts over the mountain sides
Where restlessly the swaying bamboos sway.
What are the forms which that weird mantle hides,
That stealthily obscures the light of day
And then like crouching spectral onward glides?
Oh brooding Mountain Soul, hath eye e'er seen
That which is hidden neath Himalayan screen?
Now sends the evening sun with colours bold
His last kiss to the scintilating snow,
And the proud Mountain Crest, enwrapt in gold,

And fondled by the rosehued Afterglow,
Stands forth in radiant beauty all untold
By Heaven wooed, worshipped by earth below.
Beauty and awe in high cabal unite
For Mystic revel on Himalayan Height
Until the last ray softly melts a down
While shyly the approaching shadows glide,
And night appears with all her old renown
Of stars and moon, that woo the mountain bride
And place upon her head that regal crown
That poets give where youth and love abide
Oh moonlit mountain snow, within that gleam

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Lies the fulfilment of a poet's dream.
But there is more than starry bridal vow
Beneath that sky. The nightly air is rent
By the wild jackal's deathknell,—the *phee-ow*
That feels the leopard's paw upon its scent.
Wild creatures linger, leap or hide, or cow,
Add fear and terror to the element,
Forces of love and hate, beauty and fright
In wild collusion in this realm unite.
Here occult powers mingle. Strange extremes
Rouse mystic currents in this wonderland,—
The dread hyeana neath the moon's love beams,
Ghost haunted midnights where white temples stand
Dread crouching murder and the Angels' dreams,
And o'r it all Eternity's white hand,
The throbbing heart thrown under magic spell,
And,—ask no more, Silence alone can tell.

"FROM MY DIARY."

On the Serpentine.

(By R. S. Patil, Esq, B A., LL B, F.R. Econ. S. etc etc.)

This afternoon having met Mr. Koratkar we went for a walk in the Hyde Park which attracts thousands of admirers by its display of natural scenery in full vigour at this time of the year. I reserve to describe the Hyde Park to some future day. We went to the Serpentine—an artificial sheet of water, stretching from Lancaster Gate in a south easterly direction to the Dell opposite Albert Gate and having with the Long Water an area of 41 acres. We passed over the five-arched stone-bridge which crosses the Serpentine at the entrance to the Kensington Gardens, the view from which on either side, with its combination of water and woodland, is exquisite. Beneath us we saw many boats with their inmates having a merry time on the bosom of the Serpentine and one of our friends proposed to try boating on the Serpentine. We arrived at the platform and took a boat with the accomodation of three from the boat-house on the north side. To be fair, I must say I was not sure whether I had still something left with me of the little boating practice I had in my college days in India. Our third friend did not know swimming. One of our friends said he knew boating very well which was soon found to be an over-estimate of himself. Assured by him I was pretty sure I would help him a little as I thought I could do something with the soulls. Our friend who was ignorant of swimming showed some hesitation, but when he saw us bent upon the task, he rather believed in our efficiency in the art and occupied the seat at the rudder though reluctantly as could be seen from his tardy steps. A slight push by the porter who took us to be experts in the art, perhaps mistaken in his belief by our strong and

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sturdy physique, and our tiny little innocent boat in the waters, before we could manage to hold the sculls properly n our hands. I could not make out the ront or back of the scull pan, so perfect nd fresh my knowledge about boating was. My friend seemed as raw and careless as in his walks in the crowdy London streets which have secured for him a name for premature and adventurous disregard for his life in our opinion. I still believed in his mastery in the art of boating. But that my belief could'nt stand long. I could'nt help giving up that belief in spite of my attempt to stick to it when I saw with an anxious look the sculls of our friend never receding but always firm in a straight line with his arms, clashing inevitably with mine as I tried to row. I was diffident of myself and tried inwardly to ascribe the fault to myself and took every precaution to avoid the clashing of the oars. But that was not to be. I wondered and saw behind our friend at ease asking me to look straight and mind my business. I took full swings and the oars clashed the more because our friend believed in straight posture of the body as he was afraid perhaps swings may give some grace to our boating. The fundamental theory of giving no swings to the body, avoiding giving the slightest jerk to the oar, leaving the rudder to itself, worked out wonderfully to secure a good gathering of spectators on and outside the waters, who could'nt help being struck at our invention in the art of boating which they were afraid may revolutionize the maritime art and which they were eager to pick up before we could get a patent for the same. They were not wholly wrong in their belief. As it happened, our new art of boating, if I may so name it, created a sensation if not a revolution among all present in and out of water. All eyes, most of them vivid eyes of gold, were directed to us. No body including ourselves knew what we meant to do; though every body but ourselves though most concerned with their wide open gaping mouths seemed anxious about our boat which they were rightly afraid would soon have a duck in the placid waters of the Serpentine. The poor boat did'nt know whom and when to obey. The strokes of the oars would be unmistakably not simultaneous and very rarely in the same direction. With a silent rudder and two oarsmen trying hard to put in practice the new art of boating, the fate of the boat was quite uncertain. Now oscillating, now moving a little ahead, again receding, now going to the north now to the south, now to the east, now to the west, our boat had a good gladiator dance (or a **तांडवनृत्य** if I may so call it) on the silent bosom of the Serpentine. It did'nt try, as it was quite helpless, to observe the law of the Serpentine. On land we have to observe the law of the road, so on water the boats have to observe the rule of the water. Our masterly invention of the new art of boating secured us an exemption from all such rules and regulations. Fortune favours the brave. Our boat like a torpedo was shunned and avoided by all the boats on the waters of the Serpentine and every body with due deference to the inventors of the new art, kept out of our way. Our boat would have no doubt proved a torpedo to ourselves and others as well. However struggling boldly in this way, we managed to come off shore with blistered hands after a hard trial of one full hour.

Thus while we struggled with the boat, we could not help admiring the charming picture that stretched before our eyes in a fine panoramic view. The Serpentine was beautiful with its numberless crafts, but more beautiful still were the lovely, robust and finely developed physique of the English girls and women who rowed several punts, delighting in the vigour and freedom of movement and mind the splendid exercise gave them. What strikes one most vividly in the Western Countries is the beautiful robust health of the women. They are a fine specimen of health. And when I looked with admiration on those fine forms, I signed with grief to remember

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the mangled and emaciated bodies, the pale and wan cheek and sunken eyes of our women, ageing before their age into weakness and senility. What a pity it is our women are confined in the houses. How essential is physical exercise and development for women. And yet we who claim ourselves to be the descendants of an old and glorious civilization confine our women to the four walls of the house and limit them to the kitchen as their only legitimate sphere of action and movement. With this imprisonment, we add the early marriages with an early maternity, enforced widowhood, want of education as venoms to destroy their lives and add bitterness to our own. It is the women who are more important as the mothers of the race than men and on the mother depends the welfare and the prosperity of the community and the nation. When shall we see this if not now when we must march with the world to advancement? If only we could give a little more freedom to our women educating them on the ancient lines as seen in the case of Seeta or Damayanti, which, I believe, will avert much of the West that is not desirable for us, we will advance our own happiness and restore our country to a high degree of civilisation and progress. Let us arise and work to that end.

SELF-DETERMINATION AND INDIA'S CLAIM.

By Pandit Chand Narayan Zutshi, M. R. A. S.,

Assistant Editor, "The Hitavada, Nagpur.

It cannot be doubted that the great war has given rise to many new problems and discarded the old ones that hithertofore faced the whole world which with the close of the war has to be reconstructed on a new basis, and which is said to be henceforth guided not by Military but moral force. The change that the war has brought about in world's relations is positively more collosal, far-reaching and profound than any that has ever taken place in the past, and with the evolution of new principles and doctrines a field for controversy and discussion has opened and a literature has grown up to be handed down from generation to generation as an unparalleled legacy of the great war. In all this literature the common strings on which nearly all the writers have been harping are the phrases—"A League of Nations,"—"Permanent Possibility of Peace"—the principle of "Self-determination of Peoples" and so forth. These have so incessantly loomed large in the imagination of the readers that one soon gets sick of them and spontaneously cries out, "O I will have no more of them." But I have a special pleading to make in taking up the thread of a long spun-out subject of discussion, which is too simple and clear, and is briefly this. I have recently come across a book entitled, "India and the Future," by Mr. William Archer in which he in no very complex terms, charges India to be an obstacle to the solution of the problem of stable equilibrium among the peoples of the world, and regards Indian people uncivilized and "unfit for freedom" unless influenced by Christianity; and thereby raised

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in the scale of civilization to rank with the civilized nations of the west. To an Indian confident of the high eminence of his civilization it is gall and wormwood to be thus assailed and called 'barbarous' without dealing a sound retort. I am therefore driven to resume the subject of "self determination" round which has raged a great controversy and which has therefore enjoyed an equal measure of popularity.

The interpretation of the Wilsonion formula of "Self-determination of peoples" bristles with difficulties and misapprehensions arising from the standpoints of the parties concerned in so doing. The subject races of the world claim their right to "determine their selves," while the dominant powers reserve this right to themselves to determine the future and governing of the races under them. Even Mr. Balfour once said, "that there exists a great deal of misapprehension as to the correct meaning of the famous Wilsonion formula of "Self-determination' of peoples." Literally speaking it means that it will leave peoples to decide their own destinies without outside interference. This interpretation, as it stands, would involve an unrestricted application of the policy of "self determination," which would not do, as it may very likely defeat the ends of the policy in so far as it might fail to ensure everlasting peace at home and abroad. Some sure criterion has therefore to be sought out, for the application of the formula, and this determining factor has been found to be civilization, upon the degree of which attained by individuals or nations will depend the fabric of the formula. Here comes the crux of the subject, for it is, very difficult to decide which civilization is good and which bad; what is the standard to do so?; every one would be vaunting the eminence of his own civilization. It is to this end that books like "India And the Future" have been written to belittle Indian civilization and magnify the author's own civilization. To quote him, "For one of the great obstacles to a stable equilibrium among the peoples of the earth lies in the immense differences in the development of the different races. If in a case so conspicuous as that of India, the obstacle can be overcome, and one-fifth of the human race can in the course of a couple of centuries be emancipated from mediævalism and fitted to take a place among the peoples who are shaping the future, then the solution of the whole problem will at least be definitely in sight." Does not this passage amply evidence the entire superiority of the writer's civilization? I am only concerned here to show that India has a civilization of high value and to tell the reason why the writer has made this attack on Indian civilization.

Reserving my personal comments on the subject for a while I would like to quote a few of the long list of western thinkers who have independently judged Indian civilization, her religion and philosophy. To begin with, T. H. Tuckwell in his recent book, "Religion and Reality" says, "In our main conclusions we have long been anticipated by the religious philosophy of India!" Another Dr. Matheon has said thus, "It is not too much to say that the mind of the west with all its undoubted impulses towards the progress of humanity has never exhibited such an intense amount of intellectual force as is to be found in the religious speculation of India.....there have been the cradle of all western speculations, and whereever the European mind has risen into heights of philosophy, it has done so because the Brahman was the pioneer. There is no intellectual problem in the west which has not its earlier discussion in the east and there is no modern solution of that problem which will not be found anticipated in the east." One more distinguished thinker Professor Lowes Dickenson has profoundly remarked, "That the character of Indian civilization is so unique that the contrast is not so much between East and West as between India and the rest of the world." A French historian Victor Cousin wrote, "We are constained to bend the knee before the philosophy of the east and to see in this cradle of the human race the native land of the highest philosophy." I make use of these quotations, all the more, because it is just on this point of high spirituality claimed

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for India's civilization, her religion and philosophy that Mr. Archer is most emphatically dissentient and because these most markedly demonstrate the disinterested refutation of the position taken up by Mr. Archer. Thus he says, "It is precisely on the religious side that the character of the Indian people, as I read it, is conspicuously defective..... The Indian people have always gravitated towards the lower rather than the higher element in religion; towards the form rather than the substance; ..... And that is why I hold it the very came of paradox to claim for them an exalted spirituality."

It is a pity that the writer himself, while criticising Indian civilization, catches at the shadow and not the substance. He does not perhaps understand the essential principles underlying the Indian civilization that he takes upon himself to criticise. Taking certain institutions and customs into his consideration assigns an inferior position to Indian civilization and suggests the uplifting of India through Western culture and Christianity. It is usual with this class of critics to which Mr. Archer belongs to concern themselves merely with the external aspects of social and political life. It is wrong to suppose that the increase of scientific knowledge, the development of industry, the increase of material wants and the means to meet them—in short to become richer, happier, more comfortable and refined, are all what constitute civilization. It may produce all these, but, if rightly understood civilization is a means by which man attains greater and greater release from animal cares of life by giving a greater play to man's mental and spiritual nature. This is true civilization and India has taught this.

So much for India's civilization, her religion and philosophy. As for the assertion that Christianity is only "a halfway house" to civilization and that by accepting it Indian people would come 'halfway" to true civilization; I would only say that the poison does not harm the snake but is death to others. Then again it might well be questioned as to how much of Christianity still retains its hold on Europe. Were it really a force tending to the effect that Mr. Archer attributes it, why should it have lost force in the lands of its propagandists and why, on the very face, should Hindu Pantheism have permeated "the religious conceptions of Germany, America and even England." I would pause here and only say to Mr. Archer "Physician heal thyself." Even if it be granted for a moment that India would become fit for freedom through the adoption of Western civilization, where then would be a "home" to rule; far from it India should retain her own civilization, a civilization which has a high spiritual value and is surely not without elements of greatness. India has therefore a better claim to "self determination" than one who wears hat, coat and trousers and can smoke cigars and drink wines.

The principle of "self determination" however new it may seem in the mouths of the westerners, is nothing new to India and is the same as that preached by Shri Krishna called Svadharma in ancient India. The old communal organization of the village, prevalent in ancient India, in the words of Professor Monier Williams, "was self-government in all its purity," and with its headman, Panchayat and other local officers worked well the machinery of the village government. India well knew and knows what is, "Rajdharma" and Prajadharma! Sir John Woodroffe, a learned and impartial writer, says, "Some seem to think that because India had not the ballot-box and hustings and other paraphernalia of political western life, it did not know what self-government is.....Those who say that this country has never known self-government do not themselves know their subject."

There is however another side to the shield. The principle of "self determination" is a matter of right to those who have "selves" to determine. India has no 'self' to determine in the sense the Jugo-Slavs and the Poles have, and therefore her destiny has to be decided by her rulers.

Before closing this paper I think I should have to say a few things more

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to clear myself from the implications which otherwise, may give rise to misgivings in the minds of the readers. Firstly, by what I have said above in defence of Indian civilization I do not certainly mean that the right of political autonomy be conceded to India, or refused now, or at any other time. Secondly that it is absurd to call India "barbarous" as Mr. Archer has done, for no one, however ignorant, would admit this and let pass without calling it in question. Lastly the attack which Mr. Archer has made on India and unmistakably made under cover of beguiling sympathy pouring much mud and dirt on her civilization and proclaiming her "unfit for freedom" merely on that score, is an insidious one and well evidences the political basis of the book—"India and the Future."

THE STORY OF EVE AND THE APPLE.

RETOLD FOR THE UNDERSTANDING OF THE WISE.

BY MARANATHA.

1st Part Generation.

Poised among the branches of the great tree of Life, the indestructible Asvatha (that tree which has its root above, branches below, and whose leaves are Vedas, hymning the Rykya of the Universe), cosily enjoying the contemplation of the great Creator. On the vast blue, lies Eve, the mother of all Life (the out-going breath, the Prana) gradually descending to the field wherein she shall germinate. How joyous, how content she is and flush of rosy Love ineffable. On and on she moves to that Red earth that attracts and is attracted by her Life-giving power. She, the Soma, flowing through the branches into the growing green Vedic leaves rythmically rustling their Hymn of Praise as she moves.

Out from the swaying leaves she looks. Still she lies resting watching the Infinte blue devotedly through the leaves, indrawing the Soma as it falls.

Drowsily she lays wondering of Purusha the great spirit from whence she has come and which still seems strangely to be "the Field." The Field! what is this Field? She, enveloped in Prakriti, the moving Mother-Spirit of Life, feels the joy of all the senses and is content to enjoy but suddenly out from the blue there falls a pretty ball, the first prints of her descending life made manifest. She catches it as it falls upon her breast, her thought of God disturbed, yet she must know, whence it comes

It is so golden, so glowing, such a play-thing, so cool, yet so hard.

Presently, all gold and green among the leaves, she discerns disturbing the rythmic pit-a-pat, a long creeping body that seems as she watches it to grow and grow and grow, holding her enchanted with its eye and suspending her entranced. What is this she sees? what is this she feels? She feels as though she knew much and that she should know more. Conscious knowledge comes to her but she forgets what she has been and feels suffocated and alone.

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A rapid movement, a quick beat, and she finds herself wrapt as in a cloud of Red Earth, hot, turbulent. fiery, sending out a steamy heat, enveloping her in gorgeous but heavy colouring matter. Feeling herself chained with burning chains, she seeks to free herself but only holds the apple, that pretty cool golden ball in her hand.

What is it? Would it still her thirst?

Enchained, blinded, she has wrapt in Red Earth's strong envelopment.

The gift of Love descending again in deep breath, in selfless ecstacy she would share her gift, the gift of the serpent. As yet she knows him not the wily one, knowledge-poisoning and defiling with the pangs of selfishness.

Alas! what has she done Adam the first man, the "martyr" lies in the field born of the cloud of Red Earth solidified in the matter of the dropping Soma.

Jealousy envenomed and turned to stone.

The pure Life, the Divine Spark held in that stony entrance, how shall she be freed and regain that lovely green home of Peace, of growth and satisfaction.

* * * *

Inert slowly she breathes and lifts herself to look around though the Red Earth finds her down, she knows she can, she will be free.

Adam has eaten of the apple. Her first thought had been to share but Adam has enjoyed the whole and the poison has rankled.

Out from the blue comes, the thought-force of the Divine Creator, how shall Adam meet it? The gift, the poison of little knowledge, has worked, he feels bare, discomforted, the glory of the God-given cloud has set. He lies low and says. The woman you sent me gave me and I did not, then the woman also forgot her life in Asvatha and she murmurs, the serpent gave me and I did give to him!

Cast out from bright joy, their guardian angels holding the flaming two-edged sword of Righteusness they turn away to one another for comfort and man having eaten of the apple would keep the woman his companion from all knowledge

But deep within her lies sleeping the memory of the Divine Light, the pure wisdom of the Golden Age. Before Adam was and ever and anon she stirs. And would free herself and go back among the green leaves and look up at the gentle blue.

The thought of that is ever visible in her eyes and in her hair, and her breath is very sweet. But Adam is very fearful he knows not her Divine Nature, he fears to lose her. He knows not her Divine Nature, whence she comes or whither she goes.

He is heavy with earth and bond-slave knowing little of the Divine Spirit from which he was born.

Meanwhile the work of the Soma goes on creating and recreating male and female, generating life in all its forms and aspects and Adam knows good and evil, all the pairs of opposites.

Young Life, growing life, is all around and together they watch the lamb and the dove and are happy growing strong and stronger day by day, till fear comes as a ravening wolf and excess of strength produces a lion.

All the forms come crowding out of their consciousness.

For company they and theirs live near one another for by now there are many generations of people on the earth and although there is vast space yet fear said. "There is no room, there is not enough for all and destruction entered.

To hate one's neighbour becomes a common thought death-dealing.

And the Beauty that seemed to them when they first touched the earth was less apparent, they longed for the golden days when they were alone.

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THE GERMS OF SATYAYUGA IN THE GURUKULA.

(By Dr. Biswa Nath, Mukerjee, L.M.S.)

Those who take interest in the spread and progress of truth will be delighted to learn that the Gurukula is gradually becoming an efficient and fruitful source of reviving much of the ancient Indo-Aryan civilisation that was dead and lost. What was Satyayuga but a vast period of time in the life-history of the Indo-Aryan race which helped the full growth of the plant of truth and wisdom and to an extent, the equivalent of which it is not possible to find out in the national history of any other people. Sanskrit is undoubtedly the most original and ancient language of the world as its alphabet and construction compared with those of other languages will reveal even to the meanest intellect. And it was and it still is in the bed-rock of this mother of all subsequent languages that the hoary civilisation of the primitive Hindus lay and still lies concealed. It was through its medium that the voice of the ancient sages found expression.

It is said that holy and harmonious voice is dead. But one who is wise and truth-seeking knows that merits and harmony never die in the soul of men. The soul of Sanskrit civilization is the Veda And the Vedas are eternal and immortal, so it will be sheer madness to say that Sanskrit is dead. In this world there is a constant struggle between evil and good. But good triumphs at last, though in its beginning there may be certain dark pieces of floating clouds that may prevent it from enlightening the gloomy corners of men's hearts. May we say that after a long and protracted ailment it is again gaining back its lost strength and vigour? The valuable remedy that is slowly but steadily and surely causing this notable recovery is primarily the Gurukula at Kangri and then its branches throughout the whole of India. And the physician that administered this medicine is the modern Arya Samaj and its *alma mater*, the life-long experience of its founder, Rishi Dayananda. Alas, yet what an infinitesimal fraction of the Indian people has been able to understand the real spirit and mission of this noble and benevolent institution

If Sanskrit was suffering from a serious illness it meant a great loss to the people who spoke it and who were its living spirit and soul. Certainly, a death blow to the Sanskrit language meant also a death-blow to the people whose very literature and history it has built and maintained. As the healthy condition of our body, also keeps our spirit cheerful, so the flourishing state of this sacred language would mean a great thing for the people, who live, think and dream in it. So one can easily understand now what will accrue to us from the revival of Sanskrit literature, the very fountain-head of all Hindu learning. Thus may the Gurukula, Arya Samaj and its leaders and founder put forth their claims to our attention. Let us, then, consider in silence and in the solitary chamber of our mind, why we should not lose any more time to recognise the truth that salvation of India lies in the multiplication of institutions of the type of the Gurukula.

The promised land is just in sight. The Gurukula is heralding the dawn of Satyayuga or the age, when truth will be the life-companion of man-kind when it will be the solemn duty of men to expose to light what is good in men and to bury deep in the dungeon of the earth what is evil in them. How do we know that the Gurukula has not in store for us this inestimable gift? We see it is emphasizing and helping the actual practice of those stages of life in all

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their details which once worked hard to redeem sinning humanity and reached it to the utmost height of its glory. To be more clear it has commenced breeding—and breeding fast—an earnest Brahmachari or a pure student of human worth, *ie.*, one who gladly goes through all sorts of stress and trouble to make the student-life the genuine and lasting ground-work of the rest of life. It wants us to be practical house holders or Karma-yogins, without which the very idea of renouncing the world becomes meaningless Hereinlay, and in future will lie, the backbone of Hindu religious faith of which the Gurukula seems to be a staunch advocate and supporter.

It says the glory of our ancient religion consisted in the conquest of the material by the spiritual. It was a victory of wisdom in the struggle with and over lust. It was cupid's submission to the religious instinct of man. It was the complete dissolution of the hard, opaque and icy rocks of envy, jealousy and selfishness into the pure and transparent water of sympathy, mercy and love. In short, this gloy was nothing if not the banner of justice bearing the prints of love prominently over its flying wing It may also be said to have been the most thorough, the most deep and the most extensive permeation and penetration of the spirit of truth into the material and earthly wants and requirements of the people of those days. The Gurukula certainly seems to have come into existence with the express and avowed mission of revivifying this glory. It has already changed the "dead" into the "living." For the students of the Gurukula have Sanskrit not only as an object of their scholarship and erudition, but also as their everyday parlance, as the table-talkings of their diurnal, afternoon and evening meals. Thus they are going to make Sanskrit popular to an extent which has not been witnessed for several centuries in the past and in which lies the salvation of the entire Indian population.

The popularisation of Sanskrit will make the study of the Vedas, the Upainshads and Samhitas quite popular. Thus the study of the biographies of the heroes of the epics and the Puranas will be as much in vogue as is to-day the study of the lives of great western scholars and poets such as Shakespeare, Milton, and Goldsmith. When Sanskrit becomes as extensively popular as the western science has been to-day, the lives of Vyasa, Valmiki Vasistha, Viswamitra, Parasar, Narada, Vribaspati, Sukracharya, Yajnya Valka and a host of others will be a common property of all in India. Then the ideals of these great souls will be clear to all and the real meaning of the Hindu Sastras will dawn upon the children of mother Bharatvarsha. This correct understanding and real grasp of our religion will be coupled and combined with our knowledge of western science (which the Gurukula University imparts in its purest form to its students) and this combination will build up a new civilisation for us and what will be this new creation if not the revivification of the Satyayuga.

Then the effulgent light of the Vedic knowledge will reflect upon the dark corners of the Puranic literature and shape out of them the highest perfection of the scientific knowledge, for which students outside the Gurukula are so eager, of course at the cost and completely ignoring that neglect of Sanskrit learning will never make us reach the ultimate end of the present knowledge of material science. When once the system of Gurukula education becomes the ideal of education of the whole of India it will completely assimilate within itself all esoteric learning and establish itself as the crowning head of all. Then there will be one language, one religion and one civilisation all based upon the foundation of *Satya* and this will be known as 'Satyayuga' or the age of truth.

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SIDELIGHTS ON MANU SMRITI.

By "Histricus".

Characteristic Laws and Codified Usages.

I

Antiquity of the Laws of Manu.

Manu is the oldest law-giver of the Aryan-race Yajnavalkya in Chapter I, 4, 5 enumerates the most celebrated law-givers of our race. Manu is, of course, the first in priority and others are Atri, Vishnu, Harita, Yajnavalkya, Ushana, Angira, Yama, Apastambha, Samvorta, Katyayana, Vrihaspati, Parashara, Vyas, Shankha, Likhit, Daksh, Goutam, Shatatapa and Vasista. That this list is not exhaustive is clear from certain texts of Vamaneswra and from Prasara (1, 12—15) In the Mahabharata XII, 336, 39—45 there is a clear reference to the Code of Manu. There is also a reference to Manu's Code in the Ramayana IV, 17—18. It is thus indisputable that the code of Manu is the most ancient legal Code of the human race extant on our planet. In this series of articles we propose to throw some light on the *rationale* of Manu's laws and to show that the spirit which prompted this ancient law-giver needs to be revived in this age when law and morality are parting company. In this article we shall quote some characteristic laws and codified usages which reveal the spiritual and ethical foundations of the culture of which Manu was an able expositor and interpreter. They will show to the discerning reader the spirit which prompted and the eternal principles which underlay the formulation of all ancient legislation.

Education was compulsory in Manu's time

Compulsory School Going Age.

The great law-giver lays down that a Brahman child should be initiated (sent to school, between the ages of five and eight, a Kshatriya child between the ages of 6 and 11, and a Vaisya child between the ages of eight and twelve (II, 36, 37).

Punishment for Breach of this Law.

If a Brahman lad remained illiterate after the completion of the 16th year, a Kshatriya youngman after the completion of the 22nd year and a Vaisya youth after the completion of the 24th year, the offender became a Vratya, a ban was placed upon him and the order of an effective boycott against him was promulgated. No Brahman could form a connection with him by marriage or officiate at any ceremony in his house. This means that he could neither marry according to the rites of the Church nor participate in any Sacraments. He was practically a Parish whose very presence polluted sacraments, that is, all public and private Socio-religious functions—be it noted that in Manu's times all functions were Socio-religious. (II, 39, 40). What a terrible punishment? Occasions for its enforcement must have rarely arisen. Social ostracism is living hell. The payment of a small fine does not affect rich people, but the organised expression of social odium reinforced by the denial of spiritual ministrations is a punishment whose drastically deterrent character cannot be doubted.

The Three Upper Classes and their Distinguishing Marks.

Manu recognised a fourfold division of society according to individual capacity and characteristics. Those learned men who rose superior to the allurements of the flesh, had cultivated exceptional self-denial and had taken a vow to dedicate their lives to the service of humanity and to lead a life of voluntary poverty were called Brahmans. Those able-bodied citizens whose souls thirsted for military glory and who enrolled themselves in the ranks of the army which consisted of citizen-volunteers or demonstrated their fitness for service of the commonwealth in the executive line were called Kshatriyas. The bulk of the people were, of course, engaged in agriculture and trade and were called Vaishyas. Dull people, whose capacity for intellectual distinction was nil, took to menial pursuits and were called Sudras. Each of the three upper classes had recognised rights and duties

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In order to avoid confusion in society and a lot of botheration, every citizen wore the distinctive badge of his clan. The sacramental string of Brahman was required to be of cotton and to be twisted to the right, of a Kshatriya of hempen thread and of a Vaisya of woollen threads. A Brahman carried a staff of Bilva or Palasa, a Kshatriya of Vata or Khadira and a Vaisya of Pilu or Udumba (II, 44, 45).

All Students treated as Proteges of the Commonwealth.

All students were fed by society and educated *gratis* by Van-prasthi teachers. Consequently there were no orphanages. In fact none were needed. In order that it might be borne in upon the youth of the race every day that they were beholden to the entire common wealth for their sustenance and were, therefore, bound after the completion of their education to serve the state according to their capacity in a spirit of gratitude. It was laid down that a student was not to beg from the relatives of his teacher, nor *from his own or his mother's blood relations.* (II 184). In order that the self-respect of budding hopefuls might not be injured, the bestowal of alms upon them was not only deemed a duty but a privilege by all householders—a privilege for which one had to qualify. It was laid down that a student being pure should daily bring food from the houses of men not deficient in the knowledge of the Veda and in performing sacraments and who were famous for (following their lawful) occupations (I, 183). What a wonderful and magnificent system of social organisation! To be permitted to contribute to the support of those who kept the flame of national culture burning was a privilege to be competed for. On the one hand the youth of the nation were trained in humility and gratitnde and on the other the bulk of the people were taught to contribute voluntarily and as a provision for their own spiritual welfare, to the maintenance of seats of national culture and learning and the net-work of private schools scattered throughout the country. Altruism was practised not in a spirit of vain glory but for purposes of obtaining the highest egoistic gratification. This is a unique instance in history of organised and regulated altruistic activity carried on eagerly and enthusiastically by a whole nation. In modern times we hear a lot about the state-feeding of children. This has two disadvantages incidental to the system. The first is that taxes are collected by the state, *i. e*, by an ultimate appeal to physical force and the citizen does not regard the payment thereof a meritorious deed done for his own spiritnal betterment. The children of the poor are singled out every day for doles of charity and their self-respect is daily insulted by this vulgar display of the indigence of their parents. This fosters a spirit of uppishness among the sons of the rich and a spirit of self-abasement among the poor or if that is not the result converts the latter into upstarts and parvenues When all were fed not by the state but individnals that compose the state, none felt degraded and the living daily contact fostered gratitude towards persons made of flesh and blood in *all*—the state is impersonal and the habit of gratitude is not cultivated by being fed by its paid agents. The real donor who makes sacrifice is shut out from direct contact and the beneficiary feeling that the state which has enormous resources is the benefactor is led to insistance upon what he conceives to be the right to be fed than to consider the obligations he is incurring by accepting the benefaction State scholars are seldom grateful to the state, on the contrary they are always ready to pick quarrels with its accredited agents. The scholar supported by a family feels the outflow of love which proceeds from throbbing living hearts and is overwhelmed with loving gratitude and a sense of obligations incurred by him by the acceptance of these tokens of affection.

Poor houses not needed.

So far as we know in ancient Sanskrit literature there is no equivalent for the English words "orphanage" and "poor-house." The modern state by feeding the poor from the coffers of the state makes them indolent, ungrateful, vainglorious and discontented enemies of the state, whose spleen is always rising against their well-to-do and more fortunate brethren at whose expense—ultimately—they are fed. They presume that the state grudgingly does a little for them although its coffers are overflowing with wealth and the rich who

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have got so much spare money do next to nothing. Manu codified the usages of a commonwealth in which the benefactor and the beneficiary came every day in living contact. The householder experienced a feeling of moral elevation every day because he was voluntarily sharing his food with his less fortunate brethren and the poor felt an inrush of gratefulness because they had direct experience of the sacrifices made by him. The bugbear of the state—fetish of the modern socialist—did not supervene between the giver and the receiver to convert the one into a grumbler and embitter the other. Says the great law-giver :—

"Let (the householder) before taking his daily meals gently place on the ground (some food) for dogs, outcasts, Chandalas (Svapak), *those afflicted with diseases that are punishment of former sins, crows, insects.*" (III, 92).

The Italics are ours. Charity was, thus, required to be very discriminating. No moral wretches who had contracted diseases by a life of dissolute self-indulgence involving pollution and demaralisation of society were to be fed by individuals. They were left to be restrained, punished, confined or reformed by the state. The individual gratified his instincts of pity and mercy by supporting those who were absolutely helpless and whose dependence upon others was not brought about by any wicked deeds done by them in this incarnation and in whose case there was no danger of rehabilitating dangerous criminals or moral lepers in a position to be obnoxious to society. Dogs, crows and insects were to be fed daily in recognition of our kinship with all sentient creatures and in view of the special utility of these creatures. If dogs were also to be fed by the state in a future socialistic commonwealth, the proverbial devotion of these faithful creatures to their masters would become a thing of the past and they would become as selfish, as discontented and as good for nothing as are the poor in receipt of Old Age Pensions from the state and the unemployed in Western countries. Modern socialism seek to hasten the advent of the millenium by flying in the face of human nature. It is bound, therefore, to bring in more evils than it will cure.

मन्वत्रि विष्णु हारीतयाज्ञवल्क्योऽशनोऽङ्गिराः।
यमापस्तम्बसम्वर्त्ता कात्यायन बृहस्पती ॥४॥
पराशरव्यासशंखलिखितादक्ष गौतमौ।
शातातपो वसिष्ठश्च धर्म्मशास्त्र प्रयोजकाः ॥५॥
याज्ञवल्क्यस्मृति।

तेषां मन्वङ्गिरो व्यास गौतमोशनसौयमाः।
वसिष्ठदक्ष सम्वर्त्तशातातपपराशराः।
विष्णवा पस्तम्बहारीताः शंखः कात्यायनो भृगुः।
प्रचेता नारदो योगिवोधायन पितामहाः।
सुमन्तु कश्यपो वभ्रु पठीनो व्याघ्र पवच।
सत्यव्रतो भरद्वाजो गार्ग्यः कार्णाजिनिस्तथा।
जावालि जमदग्निश्च लौगाक्षिर्ब्रह्मसम्भवः।
इति धर्म प्रणेतारः षट्त्रिंशदृषयस्तथा।
पराशरमाधवधृतपैठीनसिवचनानि।

श्रुता मे मानवाधर्मा वशिष्ठाः काश्यपास्तथा।
गार्गेया गौतमीयाश्च तथा चौशनसाः श्रुताः।
अत्रेर्विष्णोश्च तथा चौशनसाः श्रुताः॥
शातातपाच्च हारीतात् याज्ञवल्क्यात्तथैव च।
आपस्तम्बकृता धर्म्माः शंखस्य लिखितस्य च।
कात्यायनकृताश्चैव तथा प्राचेत सान्मुनेः।
श्रताह्येते भवत्प्रोक्ता अत्यर्थामेन विस्मृताः॥
पराशरः १-१२—१५

चूडाकर्म द्विजातीनां सर्वेषामेव धर्मतः।
प्रथमे ऽब्दे तृतीयेवा कर्त्तव्यं श्रुति चोदनात् ॥३५॥
मनुस्मृति अ० २

गर्भाष्टमेऽब्दे कुर्वीत ब्राह्मणोपनायनम्।
गर्भादेका दशे राज्ञो गर्भात्तु द्वादशे विशः ॥३६॥
मनुस्मृति अ० २

ब्रह्मवर्चसकामस्य कार्यं विप्रस्य पञ्चमे।
राज्ञो बलार्थिनः षष्ठे वैश्यस्येहार्थिनोऽष्टमे ॥३७॥
आषोऽशाद् ब्राह्मणस्य सावित्री नातिवर्त्तते।
आद्वाविंशात्क्षत्रबन्धो राचतुर्विंशतेर्विशः ॥३८॥

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अत ऊर्ध्वं त्रयोप्येते यथाकालमसंस्कृताः ।
सावित्री पतिता व्रात्या भवन्त्यार्यविगर्हिताः ॥३९॥
नैतैरपूतैर्विधिवदापद्यपि हि कर्हिचित् ।
ब्राह्मान्योनांश्च संबन्धान्नाचरेद्ब्राह्मणःसह ॥४०॥

मनु० अ० २

मुञ्जालाभेतु कर्त्तव्याः कुशाश्मन्तक वल्वजैः ।
त्रिवृता ग्रन्थिनैकेन त्रिभिः पञ्चाभिरेवच ॥४३॥
कार्या समुपवीते स्याद्विप्रस्योर्ध्ववृतं त्रिवृत् ।
शणसूत्रमयं राज्ञो वैश्यस्याविकसौत्रिकम् ॥४४॥

मनु० अ० २

वेदयज्ञैरहीनानां प्रशस्तानां स्वकर्मसु ।
ब्रह्मचर्याहरेद् भैक्षं गृहेभ्यः प्रयतोऽन्वहम् ॥१८३॥
गुरोः कुले न भिक्षेत न ज्ञाति कुलबन्धुषु ।
अलाभे त्वन्ययेगेहानां पूर्वं पूर्वं विवर्जयेत् ॥१८४॥

मनु० अ० २

शूनां च पतितानां च श्वपचां पापरोगिणां ।
वायसानां कृमीणां च शनकैर्निवपेद्भुवि ॥१२॥

मनु० अ० ३

CONTEMPORARY THOUGHT REVIEWED.

THE IDEA OF PROGRESS.

Professor Bury is the first Western thinker who has called in question the idea of progress. Darwin was the first thinker of the nineteenth century who definitely formulated the view that the world was moving towards perfection. At one place he says :—

As all the living forms of life are the lineal descendants of those which lived long before the Silurian epoch, we may feel certain that the ordinary succession by generation has never once been broken, and that no cataclysm has desolated the whole world. Hence we may look with some confidence to a secure future of equally inappreciable length. And as natural selection worked solely by and for the good of each being, all corporeal and mental environments will tend to progress towards perfection.

Herbert spencer further developed the idea and popularised it. Says he :—

Always towards perfection is the mighty movement—towards a complete development and a more unmixed good; subordinating in its universality all petty irregularities and fallings back, as the curvature of the earth subordinates mountains and valleys. Even in evils the student learns to recognise only a struggling humanence. But above all he is struck with the inherent sufficingness of things.

During the last quarter of the last century, the idea became the creed of the average western It was accepted as gospel truth by almost all who claimed to be leaders of thought. A philosopher here and a scientist there sometimes uttered solemn warnings to civilized humanity that the idea might turn out to be an illusion Professor Bury thus sums up the view of the dissentients . —

Many of those who were allured by Spencer's gigantic synthesis hardly realised that his theory of social evolution, of the gradual psychical improvement of the race, depends upon the validity of the assumption that parents transmit to their children faculties and aptitudes which they have themselves acquired. On this question experts notoriously differ. Some day it will probably be definitely decided and perheps in Spencer's favour. But the theory of continuous psychical improvement by a process of nature encounters an obvious difficulty, which did not escape some critics of Spencer, in the prominent fact of history that every great civilisation of the past progressed to a point at which instead of advancing further it stood still and

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declined, to become the prey of younger societies, or, if it survived to stagnate. Arrest, decadence, stagnation has been the rule. It is not easy to reconcile this phenomenon with the theory of mental improvement.

The receptive attitude of the public towards such a philosophy as Spencer's had been made possible by Darwin's discoveries, which were reinforced by the growing science of palaeontology and the accumulating material evidence of the great antiquity of man. By the simultaneous advances of geology and biology man's perspective in time was revolutionised, just as the Copernican astronomy had revolutionised his perspective in space. Many thoughtful and many thoughtless people were ready to discern—as Huxley suggested—in man's "long progress through the past, a reasonable ground of faith in his attainment of a nobler future."

The recorded portion of his long progress through the past was indeed not altogether pleasant to look back on for any one gifted with imagination, and Winwood Reade, a young African traveller, exhibited it in a vivid book as a long-drawn out martydom. But he was a disciple of Spencer, and his hopes for the future were as bright as his picture of the past was dark. *The Martyrdom of Man*, published in 1872, was so widely read that it reached an eighth edition twelve years later, and may be counted as one of the agencies which popularised Spencer's optimism.

That optimism was not endorsed by all the contemporary leaders of thought. Lotze had asserted emphatically in 1864 that "human nature will not change," and afterwards he saw no reason to alter his conviction.

Never one fold and one shepherd, never one uniform culture for all mankind, never universal nobleness. Our virtue and happiness can only flourish amid an active conflict with wrong. If every stumbling-block were smoothed away, men would no longer be like men, but like a flock of innocent brutes, feeding on good things provided by nature as at the very beginning of their course.

But even if we reject with Spencer the old dictum, endorsed by Lotze as by Fontenelle, that human nature is immutable, the dictum of ultimate harmony encounters the following objection. "If the social environment were stable," it is easy to argue, "it would be admitted that man's nature, variable *ex hypothesi*, could gradually adapt itself to it, and that finally a definite equilibrium would be established. But the environment is continually changing as the consequence of man's very efforts to adapt himself; every step he takes to harmonise his needs and his conditions produces a new discord and confronts him with a new problem. In other words, there is no reason to believe that the reciprocal process which goes on in the growth of society between men's natures and the environment they are continually modifying will ever reach an equilibrium, or even that as the character of the discords changes, the suffering which they cause diminishes."

In fact, upon the neutral fact of evolution a theory of pessimism may be built up as speciously as a theory of optimism. And such a theory was built up with great power and ability by the German philosopher E. von Hartmann, whose *Philosophy of the Unconscious* appeared in 1869. Leaving aside his metaphysics and his grotesque theory of the destiny of the universe, we see here and in his subsequent works how plausibly a convinced evolutionist could revive the view of Rousseau that civilisation and happiness are mutually antagonistic, and that Progress means an increase of misery.

Huxley himself, one of the most eminent interpreters of the doctrine of evolution, did not, in his late years at least, entertain very sanguine views of mankind. "I know of no study which is so saddening as that of the evolution of humanity as it is set forth in the annals of history.....Man is a brute, only more intelligent than other brutes"; and "even the best of modern civilisations appears to me to exhibit a condition of mankind which neither embodies any worthy ideal nor even possesses the merit of stability." There may be some hope of a large improvement, but otherwise he would "welcome a kindly comet to sweep the whole affair away." And he came to the final conclusion that such an improvement could only set in by deliberately resisting instead of co-operating with, the processes of nature. "Social progress means the checking of the cosmic process at every step and the substitution for it of another which may be called the ethical process." How in a few centuries can man hope to gain the mastery over the cosmic process which has been at work for millions of years? "The theory of evolution encourages no millennial anticipations."

I have quoted these views to illustrate that evolution lends itself to a pessimistic as well as to an optimistic interpretation. The question whether it leads in a desirable direction or not is answered according to the temperament of the inquirer. In an age of prosperity and self-complacency the affirmative answer was readily received, and the term evolution attracted to itself in common speech the implications of value which belong to Progress.

The Illusion of Finality.

Professor Bury in his Epilogue speaks of a psychological obstacle to the acceptance of the creed of never-ending progress. This obstacle he calls the illusion of finality. He thus describes it:—

It is quite easy to fancy a state of society vastly different from ours, existing in some unknown place like heaven; it is much more difficult to realise as a fact that the order of

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things with which we are familiar has so little stability that our actual descendents may be born into a world as different from ours as ours is from that of our ancestors of the pleistocene age.

The illusion of finality is strong. The men of the Middle Ages would have found it hard to imagine that a time was not far off in which the Last Judgement would have ceased to arouse any emotional interest. In the sphere of speculation Hegel, and even Comte, illustrate this psychological limitation: they did not recognise that their own systems could not be final any more than the system of Aristotle or of Descartes. It is science, perhaps, more than anything else—the wonderful history of science in the late hundred years—that has helped us to transcend this illusion.

But if we accept the reasoning on which the dogma of Progress is based, must we not carry them to their full conclusion? In escaping from the illusion of finality, is it legitimate to exempt that dogma itself? Must not it, too, submit to its own negation of finality? Will not that process of change, for which Progress is the optimistic name, compel "Progress" too to fall from the commanding position in which it is now, with apparent security, enthroned?

A day will come, in the revolution of centuries, when a new idea will usurp its place as the directing idea of humanity. Another star, unnoticed now or invisible, will climb up the intellectual heaven, and human plans respond to its guidance. It will be the criterion by which Progress and all other ideas will be judged. And it too will have its successor.

In other words, does not Progress itself suggest that its value as a doctrine is only relative, corresponding to a certain not very advanced stage of civilisation; just as Providence, in its day, was an idea of relative value, corresponding to a stage somewhat less advanced? Or will it be said that this argument is merely a disconcerting trick of dialectic played under cover of the darkness in which the issue of the future is safely hidden by Horace's prudent god?

In this connection the statement of Bacon to which Professor Bury refers in the "Notes" is most significant. Here is Professor Bury's version of it:—

Evolution itself, it must be remembered, does not necessarily mean, applied to society, the movement of man to a desirable goal. It is a neutral, scientific conception, compatible either with optimism or with pessimism. According to different estimates it may appear to be a cruel sentence or a guarantee of steady amelioration. And it has been actually interpreted in both ways.

How wonderful that the West has begun to doubt the progressive character of its civilization. Revelation and the truths of religion—even God—were denied for the sake of this new creed. Now the creed itself is going. What will take its place? Spiritualism and seances or genuine spirituality? Time alone will reveal this.

THE DOCTRINE OF RE-BIRTH.

Even a man who has made only a superficial study of the Vedic Religion knows that the doctrine of re-birth is its most important doctrine. In the Atharva Veda it is symbolically said that at the time of initiation, the Guru keeps the pulpil in his belly for three nights and then the new birth takes place. Manu says that at the time of physical birth all are Sudras. It is the ceremony of initiation which confers upon one the rank of the twice-born. It is, indeed, most interesting that this was once a universal belief and is even now widespread. We take the following from Edward Carpenter's latest work "Pagan and Christian creeds:"—

Let us take the doctrine of Re-birth or Regeneration. The first few verses of St. John's Gospel are occupied with the subject of salvation through rebirth or regeneration. "Except a man be born again, he cannot see the kingdom of God."..... "Except a man be born of water and the Spirit he cannot enter into the kingdom of God." Our Baptismal Service begins by saying that "forasmuch as all men are conceived and born in sin; and that our Saviour Christ saith, None can enter into the kingdom of God except he be regenerate and born anew of water and the Holy Ghost" therefore it is desirable that this child should be baptised, "received into Christ's Holy Church, and be made a lively member of the same." That is to say, there is one birth after the flesh, but a second birth is necessary, a birth after the Spirit and into the Church of Christ. Our Confirmation Service is simply a service repeating and confirming these views, at an age (fourteen to sixteen or so) when the boy or girl is capable of understanding what is being done.

But our Baptismal and Confirmation ceremonies combined are clearly the exact correspondence and parallel of the old pagan ceremonies of Initiation, which are or have been observed in almost every primitive tribe over the world "The rite of the second birth," says Jane Harrison "is widespread, universal, over half the savage world. With the savage to be twice-born is the rule. By his first birth he comes into the world by his second he is born into his tribe. At his first birth he belongs to his mother and the women-folk; at his second he becomes a full fledged man and passes into the society of the warriors of his tribe."....."These rites are very various but they all point one moral, that the former things are passed away and that the new-born man has entered upon a new life. Simplest

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of all, and most instructive, is the rite practised by the Kikuyu tribe of British East Africa, who require that every boy, just before circumcision, must be born again. The mother stands up with the boy crouching at her feet; she pretends to go through all the labour pains, and the boy on being reborn cries like a babe and is washed."

Let us pause for a moment. An Initiate is of course one who "enters in." He enters into the Tribe; he enters into the revelation of certain Mysteries; he becomes an associate of a certain Totem, a certain God; a member of a new Society, or Church—a church of Mithra, or Dionysus or Christ. To do any of these things he must be born again; he must die to the old life; he must pass through ceremonials which symbolise the change. One of these ceremonials is washing. As the new-born babe is washed, so must the new-born initiate be washed; and as by primitive man (and not without reason) *blood* was considered the most vital and regenerative of fluids, the very elixir of life, so in earliest times it was common to wash the initiate in blood. If the initiate had to be born anew, it would seem reasonable to suppose that he must first die. So, not unfrequently, he was wounded, or scourged, and baptised with his own blood, or, in cases, one of the candidates was really killed and his blood used as a substitute for the blood of the others. No doubt *human* sacrifice attended the earliest initiations But later it was sufficient to be half-drowned in the blood of a Bull as in the Mithra cult, or "washed in the blood of the Lamb" as in the Christian phraseology. Finally with a growing sense of decency and aesthetic perception among the various peoples, washing with pure water came in the initiation-ceremonies to take the place of blood; and our baptismal service has reduced the ceremony to a mere sprinkling with water.

To continue the quotation from Miss Harrison: "More often the new birth is simulated, or imagined, as a death and a resurrection, either of the boys themselves or of some one else in their presence. Thus at initiation among some tribes of South east Australia, when the boys are assembled an old man dressed in stringy bark-fibre lies down in a grave. He is covered up lightly with sticks and earth, and the grave is smoothed over. The buried man holds in his hand a small bush which seems to be growing from the ground, and other bushes are stuck in the ground round about The novices are then brought to the edge of the grave and a song is sung. Gradually, as the song goes on, the bush held by the buried man begins to quiver. It moves more and more, and bit by bit the man himself starts up from the grave."

Strange! in our own Baptismal Service and just before the actual christening we read these words, "*Then shall the Priest say:* O mereiful God, grant that the old Adam in this child may be so *buried* that the new man may be raised up in him; grant that all carnal affections may die in him, and that all things belonging to the Spirit may live and grow in him!" Can we doubt that the Australian medicine-man, standing at the graveside of the re-arisen old black-fellow, pointed the same moral to the young initiates as the priest does to-day to those assembled before him in church—for indeed we know that among savage tribes initiations have always been before all things the occasions of moral and social teaching? Can we doubt that he said, in substance if not in actual words: "As this man has arisen from the grave so you must also arise from your old childish life of amusement and self-gratification and *enter into* the life of the tribe, the life of the Spirit of the tribe."

This furnishes another proof in support of the view that all the religions of the world—whether savage or civilized—are corruptions and degenerate variations of the primeval eternal Vedic Religion.

PRANAYAM AND AVIATION.

Pranayam or conscious and deliberate suspension of the breath which was preached by the ancient rishis of India as a means to the attainment of physical, mental and moral health is now extensively practised in America It is now used as a test for would-be aviators According to a writer in the *Lancet* (London) it enables the physician to obtain a fair idea as to the stability of the central respiratory nervous apparatus. The *Literary Digest* reproduces the following paragraph from his article:—

"A stop-watch and a nose-clip are all the apparatus required, while the precise instructions as to carrying out the experiment are equally simple. The time the man can hold his breath before the inevitable and forceful sensation of the need to breathe compels him to give way is noted. The average time in the normal fit pilot is sixty-nine seconds, the minimum being forty-five seconds. Nearly all cases with a time-record as short as this were rejected on medical grounds apart from this test. Not the least interesting part of the test as applied to airmen is the reply given when the examinee is asked what caused him to give way and breathe in, the normal response being, 'I had to give up,' or 'I wanted to breathe' Under conditions that point to unfitness for pilotage the reply may be, 'I felt giddy,' or 'dizzy,' or 'squeamish,' or 'flushed,' responses which indicate that other nerve centers are involved besides the true bulbar respiratory center Such extraneous sensations, so markedly different in character from the pure inspiratory impulses, enable the observer to form conclusions, not only as to the stability of the respiratory

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center itself, but indirectly of those other parts of the central nervous system whose stability plays an important part in the nervous outfit of the aeronaut. The combination of minimum time record and abnormal verbal response points to the examinee being one likely to suffer from oxygen hunger at high altitudes, and possibly to an inherent inability, by a strong effort of will, to carry on under conditions of stress. The breath-holding test may have a similar application in other branches of medical practise. It was effectively used by Dr. H. F. Marris, in an attempt to estimate the factors in the production of tachycardia [rapid heart-beat] occurring in febrile illness . . . . The general practitioner might add it to his armamentarium."

Surely the West has still much to learn from the records of ancient wisdom, its boast of all round uninterrupted progress notwithstanding.

THE NEW WARS IN THE EAST.

Under this heading the *Nation* of London gives a connected survey of the achievements of England and France as mandatory powers.

The French in Syria.

The ambitions of the French in Syria are, thus, described :—

The ambitions of France in Syria are perhaps a little harder to fit into the context of this modern world than our own in Mesopotamia. Our original interest in that country was strategical, by which we meant that an enemy, if he were at once crazy enough to attempt the impossible and lucky enough to achieve it, might use Bagdad as a road for the invasion of India. Latterly it is the oil which has allured us. If one is to believe the French, their concern in Syria is more spiritual. The name of this country reminds them of the Crusades, and for those who may be too anti-clerical to venerate St Louis, there is always Napoleon. If to be rather badly defeated on the Syrian coast constitutes a valid claim to a mandate in a future century, we might base something on the adventures of Cœur de Lion. At any rate, by way of commending French rule to the Moslem population, General Gouraud made a speech about the Crusades on landing at Beyrout. There may be for certain circles more tangible reasons. The country is fertile and will grow anything from oranges to tobacco. Some more railways will have to be built for the wars of the near future, and as the country is mountainous the cost will be heavy. That, no doubt, appeals to the contractor. But on the whole, we imagine that the main attraction of Syria is really glory. To some minds it might seem glory enough to have defeated the Kaiser's military machine, but Syria has its romance. Was it not Disraeli's Syrian princeling in "Tancred" who suggested that Queen Victoria might like to quit the Thames and join him in founding a Syro-Indian Empire? Since Volney first travelled in Syria, and returned to tell his countrymen of all the Empires which have strewn these sands with their ruins, the desert has drawn the French as the candle the moth.

There are unfortunately complications. To begin with there is the Covenant of the League of Nations. Does it not declare, with special reference to Turkey, that "*the wishes of these communities must be a principal consideration in the selection of the Mandatory*"? It causes something of a shock to old fashioned persons to find the French marching out with 80,000 men to compel Prince Feisul to accept France as Mandatory. To be sure, primitive peoples must sometimes be taught what they ought to wish.

The Independence of Arabia.

The illusory character of the independence of King Hussein is thus explained:—

"It happens that as an inducement to fight with us against the Caliph of Islam, we promised King Hussein "independence," and even went so far as to mention specifically Aleppo, Damascus, and Horus, as cities which were to enjoy this independence. Mr. Bonar Law has explained that rightly construed, the enjoyment of independence and conquest under mandate mean the same thing. For him there is no contradiction. One can only pity the ignorance of these poor Arabs, who are conning the terms of the ultimatum. They ought to know that to surrender one's railways to another Power, to accept his currency, and to bow to his "advice," is what we mean in Europe by "independence." Their ignorance is barely excusable. Have they never heard of Egypt or Persia? Did we not "recognize" the independence of these countries? What is good enough for Shah and Khedive ought to content a Bedouin prince Our soldiers may not quite have understood it, when they drew up these treaties and supplied Prince Feisul with guns and rifles. A rapid course of Hegel ought to be added to the curriculum at Sandhurst. Even a soldier should know how to resolve these contradictions in a higher harmony. One is surprised that Lord Haldane forgot this detail when he created the General Staff.

The Reconquest of Turkey.

The writer thus describes what he calls the re-conquest of Turkey.

The reconquest then of Turkey has begun in earnest, and upon at least three fronts. The Greeks are at work in Asia Minor, the French in Syria, and we ourselves in Mespotamia. The worst of this type of war is that one never quite knows when it is ended. You occupy the railways, only to discover that you have given pledges to your enemy, and locomotives by threes and fours

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begin to figure with 400 or so of their entire crews and passengers in the casualty lists. That is our experience between the rivers. The Greeks and French will live and learn. There are moments when one is tempted to think that we may all be challenging the East somewhat rashly. So the French said to us: so we say to the French: we sing it in time like an operatic duet. It was very wrong, they told us, to upset the Caliphate, and occupy Constantinople. We now realize why they were alarmed. It was because they meant to march on Damascus, a much more sacred place. If you are going to trample on Islam, is it well to do it all together and everywhere at once? The point is arguable. The policy may, perhaps, succeed by its sheer audacity. But if it fails, then obviously you risk a more or less universal Revolt of Islam. To some minds that may seem to be as good a way as any other of using up the surplus munitions of the Great War. If only the Bolsheviks would withdraw from their semi alliance with the Turkish Nationalists and the Afghans, the military problem might be manageable.

Nemesis.

The writer has forebodings of evil which he states as follows:—

Nemesis may not come to us anywhere East of Suez, though we confess that we have presentiments. It will come—it begins to come—at home. Three thousand engineers in Lincolnshire, who ought to be making reapers, binders, and ploughs, were reported last week out of work. If this were a sane world they would be making these things for Russia—even if we had to advance the money. The German food ration is one-half the physiological minimum, the Austrian a shade less, the Russian (in the towns) we imagine much less. Civilization (one uses the old words from force of habit) can do anything with machine guns but plough with them. For six years we have all made little else. Why do we go on playing with Destiny? What will it profit us to reconquer Turkey, to vie with St. Louis, to sink oil-shafts in Mosul, if meanwhile Europe goes hungry, and its fields cease to yield their crops? It is precisely because we are locking up our recources in arming Poles, Greeks, Gourkas, and Senegalese, that there is no work for the plough-makers of Lincoln. If Lincoln is idle to-day, the Ukraine will lie fallow to-morrow. With forethought and punctuality, with capital and science, with gallantry and skill, our rulers have done everything that lay in human power to ensure that world-famine shall follow world-war.

A FEW HINTS ON EDUCATION.

By "Educationist".

The Question of Education does deservedly receive much attention in these days. We are living in an age of Science, and there is a stir among the masses and the backward races of the world to advance and to get a share of the gift of the mind.

In far away Alaska, we are told, every Eskimo village has its little red-roofed school-house and well attended classes. It was, in fact, education that prevented the race from becoming extinct. The pthisis germs had spread among them to such a degree that these little villages were in danger of being entirely depopulated. But under the light of education the Eskimo learned the danger and the remedy. He grasped with zeal the means offered him of exterminating the microbe, with the result that the race is becoming strong, gradually enlightened and able to move on with the world

Would that the masses of our land were as eager in this respect. There it is often malaria that destroys the vitality of the race. Education alone can show the villager where the danger lies. Missionaries of hygiene, going from house to house should explain to the illiterate village housewife and mother how flies and mosquitoes carry germs, how disease lingers in unscrubbed places and stagnant tanks, teach her how to diet her children and to prevent them from getting sick. This must be done by Indian women trained on

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those lines. For since naturally they understand the prejudices and customs of the uneducated masses better than a foreigner would, they would be better fitted for the work. This is a vast field, yet only one of the many branches of the great tree of education.

Let us now turn to the home. The first educator should in all cases be the mother And though she be illiterate, she can clasp the tiny hands and teach her little ones to pronounce the name of God with reverence. An uneducated mother, however, can never have the influence over her children of one whose mind has been broadened by learning. She will have to depend entirely upon the School for their education.

Unfortunately the modes of teaching in the ordinary Indian *Patsala* are sadly behind. There is,—in most cases—no vitality in their way of teaching, and children find their schoolyears as a rule extremely burdensome. And yet with the right methods employed the schoolroom becomes a happy place, filled with smiling faces

As is well known, in our curriculum English takes a prominent part. And how is it taught? In nine cases out of ten by beginning with the A.B.C. and then upward through a weary process of drudgery. This plan goes against the workings of nature. The child must learn to speak before the thought of teaching it to read occurs to any one. Then follow nature's example in the school room, and first teach the Indian child to speak English before expecting it to learn to read and write it. This should be commenced in the Kindergarten, make the plan as simple and as playful as posible. If the teacher begins by using a word in the vernacular and translating it into English, he makes a mistake in the outset, for by so doing he creates two conditions in the child's mind, which is to be avoided. Take the object, show it to the child and give it its English name—that is the most natural method.

The children may bring a few of their toys to school, this makes the matter most pleasant. Some pictures may be hung on the wall and the names of the objects shown thereon learned by heart. If the school is poor,—as most of our village schools are—the teacher must collect a few pictures, paste them on a piece of cardboard and thus prepare for his lessons. For this purpose a catalogue from a mercantile house is excellent because it contains the pictures of most of the articles in daily use. At first only the names of objects have to be memorised. This cannot be done in one lesson or in two or three. The teacher must repeat until his class can say the names of the things he shows them daily anew. Then follows sentence building. Here a little of the vernacular may be employed, but it must be used sparingly, and it must be avoided wherever possible. For instance,—point to the picture of a comb, then pass your hand through your hair and say, "I comb my hair." The same with a knife in demonstrating its use, or a hammer, a rake, a spade etc. This often causes much merriment among the little ones, which is certainly to be desired.

Short easy poems are of great help and little songs lighten the labour immensely. These come in after perhaps two months, and their meaning may be explained,—as much as possible by pictures. In this way the child will have a fair knowledge of English before the more difficult process of learning it begins. But the system should be kept up through the higher classes.

Geography may be made as easy and as interesting Tell the litte ones in the Kindergarten, how funny it is that we are standing and walking on a big ball that sun and moon are also balls, and then tell them that these big balls, are constantly rolling round. Next take a child, call it "sun" and let it stand still. Take another, call it "earth" and make it move round the "sun" while at the same time turning round itself Go a step further, call a third child "moon" and let it turn round the "earth" again. This causes immense interest and the little ones look forward to "playing Geography."

I have tried this plan in the higher grades by pinning maps of the two hemispheres on to a child's garment and thus explained to them the cause of night and day etc. It brings such happy smiles into the classroom and makes teaching a pleasure.

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The scheme may be carried even into the play ground. Let a child draw a map in the sand and let the others guess what it represents. There will be funny mistakes, but that only adds to the merriment of the players. Again, by drawing a line through the sand they may indicate travelling and mention the places they mean to visit—mistakes and laughter again, and—a half hour well spent.

History may be made the delight of the infant classes Tell the children easy tales from history, next make them play them,—a boy with a bundle and a cat, another at some distance, ringing a bell—Dick Whittington. Or, a boy acting the wild Bucephalus, till Alexander comes to tame it. etc., etc.

They must give their opinions of their heroes and may be asked to draw the likeness of their favourable one on the state without having seen his picture.

They must further be taught to look up to the clouds and admire their varying hues and forms, to observe the bird on the wing and the beauty of the little flower at their feet. And in the observation of the little things in nature a magnifier is of great value. A miscroscope is, of course, most desirable, but it is very costly. I find that by employing several magnifying glasses, holding one above the other at required distances, one can waken quite a world of wonder to the child's mind. And in explaining the life of the plant and the development of the seeds etc, it is well to compare the latter with their own infant lives and the flower with the mother who prepares a warm bed for them.

Birdlife is another subject of never-ceasing interest to young children I have at times broken an egg and shown them the germ in which the chick lies hidden and I have seen upon their faces expressions that spoke of revelation.

Again the child will want to know the origin of things it sees in daily life the boots and clothes it wears etc. What is leather? What is silk, wool, cotton? Where do chocolates grow? How came my rubber eraser to be? And a hundred others. The teacher must be ever prepared to answer these questions, explain the origin of things, still never forgetting to use child language.

But there must be no crowding. Only a few subjects a day and these repeated over andover again at other times. The young child must never be made to feel that it is under obligation to commit to memory the things taught. Nevertheless it will remember. It must on the other hand relate result of its own observations.

It is quite remarkable to see the change in a child's actions and manners after—say—about six months of training along these lines. It seems to be drawn through Nature nearer unto Nature's God. Still the development of character needs watching. The child must be made to understand that some day it may hold an important place in life and that it depends on its own efforts entirely whether this ideal will be realised or not. Self-reliance and self-control must be taught at an early age. There is a boy with a bad temper. I tell him, "count till ten, my boy, whenever your anger tries to master you." He does it, with the result that in the sourse of a few months he is master over himself. But above all intellectual training there is the higher life. The morning salutation to the Divine, the evening prayer, a few minutes of reflection on the deeds of the day just past—these develop the spiritual within the child, without which, after all, everything else is vain.

These are in brief a few hints on the vast subject of education. They are at most entirely based on experience and are really meant as a heart to heart talk with those, who like the writer are engaged in the noble work of preparing the boy for manhood, the girl for womanhood And I trust I shall get some replies through the pages of the *Vedic Magazine* hear the experiences and suggestions of others labouring in the field, for it is by exchange of thought that we all learn.

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MANORAMA OR THE NEW WOMAN REDEEMED.

A Serial Story by "Kaushala."

(Special for the Vedic Magazine).

CHAPTER V.

Polemics and Collapse.

Men are more eloquent than women made
But women are more powerful to persuade

Randalph.

Hari could restrain himself no longer and the debate was resumed. He at once seized Prem by the arm and said.

"May I ask you, Mr Pleader, if your homage to Mahatma Gandhi is merely lip deep or whether you are ready and willing to make sacrifices in order to ensure the success of the programme laid down by the greatest living Indian of the age."

"That question is superflous. I am ready and willing to lay down my life for Mahatma Gandhi."

"The Mahatma does not require the sacrifice of your life. What he urges is the sacrifice of your extensive legal practice. Are you willing to give that up?"

This was a bolt from the blue. Prem's blanched face, twitching lips and flashing eyes were a sight for the gods to look at. Everybody present noticed this sudden change in the expression of the brilliant lawyer. At first he felt a lump in his throat which made utterance difficult. At least he controlled himself with visible effort and slowly and deliberately rolled out the following words in a tone of injured innocence.

"Hari! You are unmannerly! You never refrain from indulging in personalities."

"By God! How have I offended you? Surely you were quite impersonal when you compared Hari to the none too popular Anglo-Indian bureaucrat although his only fault was that he denounced violence and you made that malicious remark while ostensibly supporting one of the greatest apostles of non-violence that India has ever produced It reminds me of the saying that the prince of certain regions which I had better left unnamed can quote the scriptures when it suits him to do so. I have put you a simple question and because an honest answer to the question is sure to reveal the hollowness of your pretensions to patriotism, you choose to simulate righteous indignation and to escape under the cover of "personalities." You would not be a successful legal practitioner, if you were not an adept in the art of dissimulation. How is it personal, pray,—in the bad sense of the term—to ask a man who denounces others and charges them with cowardice whether he is willing to put his principles into practice"?

This utterance incensed Prem still more and he began to tremble all over with wrath. Vishnu was afraid of a scene and in a sweet gentle manner tried to ease the situation. Addressing Hari he said:—

"My dear Hari! I agree with you in your main contention that your question was not in the nature of a personal question—in any sense in which the word "personal" involves any opprobrium or breach of manners. But in your retort you have

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crossed the boundary line of decorum. Why can't you carry on a conversation without growing offensive?

"I confess that I am not conversant with honeyed speech, mellifluous phraseology and milk and water modes of expression. I invariably call a spade a spade. I can stand dullness. I can stand stupidity. I can stand eccentricity. I can stand even narrowness of vision which sometimes springs from intensity of conviction. I am the most tolerant of men when I have to deal with intellectual obliquities and temperamental aberrations. What I cannot stand is a deliberate dissembling of real feelings and the putting on of theatrical airs to stave off an impending exposure of one's weakness."

The ladies were watching this outburst with interest. Indra Devi seemed frightened. Manorama, however, was deeply impressed. There was a gleam of admiration in her eyes. Women admire nothing so much as strength in the other sex and Hari's intellectual strength appealed to her with irresistible force. His shabby dress acquired a singular attraction in her eyes and he appeared altogether transfigured. His deep earnestness, his intense conviction, his tense features and passionate tones sent a thrill through her frame. She was impressed as she never before had been impressed in her life. For a moment all her haughtiness due to consciousness of supernal charms and all her unconscious desire to domineer and to shine as the regnant queen of beauty were dispelled and the captivator was captivated. Her eyes softened and she cast glances at Hari full of genuine and undisguised devotion and appreciation. Hari noticed it and, inspite of the mask of glacial imperturbability that his immobile features wore, was delighted and felt encouraged and stimulated. Vishnu was, also, a silent spectator of this speechless drama. He was sincerely delighted. He had anticipated a a silent hostility between his modern up to date beloved and his unconventional friend with his careless toilette and brusque manners. The prospect was not delicious for him, on the contrary it had filled him with alarm. Hari's influence over him was incalculable. He was more than his Guru. He had more than often felt as clay in his hands. And Manorama! Her influence, though indefinable and elusive, was luscious and intensely pleasurable. Her every look and nod was for him full of a deep significance which he could feel but not state. Her transcendant charms had filled him with a divine intoxi ation and her translucent and dazzling complexion made her look a goddess upon earth. Her empery over his heart was complete. The bewitching semblance of modesty with which she encouraged his advances by appearing to check them made her irresistible. Her features were almost infantile in their winning piquancy and wore an expression of the most fascinating artlessness. The sorcery of the potent enchantre s was invincible. Although Vishnu had been in Manorama's company hardly a couple of hours, he felt that she and he had been united for ages and were twin souls.

Such being the respective relationships in which he stood to his Guru and his goddess, this new development was most welcome to him. He was now convinced that half the embarrasments and complications that awaited him had been averted. We thus find that of the party Hari, Vishnu and Manorama were happy and triumphant, Prem was bewildered, he felt like a caged lion, an entrapped hawk and a checkmated and baffled tactician. Indra Devi wore a blank and tired look and was wroth with Hari for having spoiled the fun of the evening. Vishnu made another effort to end the *impasse*. He affectionately put his arm round the neck of Prem and said in soft, persuasive and soothing tones:—

"Dearest friend! We shall all be delighted to hear an argument on the subject between a clever and brilliant rising politician like yourself and a scholarly and erudite biblomaniac like Hari. All of us are sure to benefit by this exchange of thoughts. One should not be short-tempered in conversation with friends."

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Prem was a softened a little; his insulted pride was soothed a bit, but he was not completely won over and replied.

"Dearest Vishnu! I would rather not continue a conversation that may produce another scene and prove embarrassing to our sweetest sister Manorama and our kindest and most genial hostess."

This afforded Manorama the much coveted opportunity to intervene. She smiled kindly upon Prem and said in her velvety tones:—

"Thanks for your kind solicitude for me. This chivalrous regard fills me with gratitude. I should, however, deem it a privilege to listen to a talk on a burning topic of the day between two of our most well-informed leaders Nothing would give me greater pleasure than to enjoy this intellectual treat.

This completely won over Prem, and he extended his hand to Hari who shook it gruffly with a snarl. He, then, thus resumed the interrupted dialogue.

"I cannot give up my practice because I do not agree with Mahatma Gandhi's programme in its entirety. I cannot understand how practice of law is, in any form or shape, co-operation with the bureaucracy."

"Surely to a clever man like you this ought to be plain. The bureaucracy cannot retain its hold upon India without the help of courts and whoever helps in judicial administration helps the bureaucracy to strengthen its hold."

"The bureaucracy, sometimes launches cases against innocent people. If lawyers were to suspend practice, who would save these innocent people? Now that the struggle between the people and the bureaucracy threatens to become keener on account of non-co-operation, lawyers will be more and more in requisition."

"The lawyers can but interpret laws in favour of the accused and the laws have been framed by the bureaucracy. The scope of some of them is so comprehensive that no lawyer can save the accused. Can you name a single instance in which any lawyer of eminence has succeeded in saving a single man from the meshes of the Press shot? Even the Calcutta High Court had to confess its utter impotence in this matter. Again, non-co-operation means refusal to submit to a patent wrong and seeking redress by self-suffering. A non-co-operator is expected to invite suffering. By engaging a counsel one makes an effort to avoid suffering. Non-co-operation is conviction of the righteousness of one's cause, in utter scorn of consequence, and a challenge to the other party to do its worst and test the earnestness of the non-co-operator."

"I admit that, as an exposition of Mahatma Gandhi's non-co-operation, the statement is faultless. But all people are not Mahatmas."

"That is only another way of saying that all cannot practice non-co-operation."

"Yes! But such people will engage European counsel."

"Let them! Those who are afraid of suffering have no right to pose as non-co-operators or *Satyagrahis*. Why should a non-co-operator help in the fall of a fellow non-co-operator? Conducting one's defence is one of the most patent forms of co-operation, for it involves an admission that the courts must be helped in arriving at a decision in regard to cases that come up before them—in other words co-operated with."

"You are perfectly right if the doctrine of non-co-operation is to be pushed to its logical consequence and interpreted in that extreme form."

"If the interpretation is "extreme," it is not logical, for what is not self-consistent is not logical. Extremism involves a departure from the right centre of gravity".

"Well! You may put it like that if you choose to do so. But will not the country be deprived of expert guidance at this critical moment, if lawyers are to find their occupation gone and to starve?"

"Those who fear starvation need not choose the path which if honestly followed inevitably leads to martyrdom Moreover starvation stares all non-co-operators in the face, unless they boldly give up their dependence upon the bureaucracy for their livelihood and cease to think it *in fra dig* to engage in trade, industries and manual labour—occupations which do not necessitate avoidable co-operation with the

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bureaucracy. Lawyers call upon Government servants to renounce their posts and thus deprive themselves of livelihood but when they themselves are asked to give up practice, they advance the plea of starvation. Those who are not title-holders preach the renunciation of titles, those that have not a ghost of a chance to get elected to the councils preach a boycott of the councils. The civil population is anxious that recruiting should cease, those who have narrow chests that the police department should be boycotted and everybody is agreed that the really effective form of non-co-operation is non-payment of taxes—presumably because that is a far off contingency at present. Look at Mahatma Gandhi. I believe he is *the only perfect non co operator* in our country. The highest posts under the crown are open to him, he can have any titles he chooses, he can command a most extensive practice at the bar and he is the most valiant fighter in the British Empire. When he takes to the practice of non-co-operation, even the bitterest opponents listen in respect. Only a mad man or a knave can doubt *his sincerity* and *earnestness*, whatever one may think of the practicability of his scheme. My own view is that non-co-operation is the only remedy that can cure our wrongs and secure the restoration of our lost national self-respect and procure for us the completest redress of wrongs. But it involves perfect self-control, enormous self-sacrifice, voluntary self-suffering and the completest negation of selfishness and a capacity to refrain from violence in *word, thought and deed* under the gravest provocation. In my view a successful non-co-operator is a martyr. All martyrs in the world were simply successful non-co-operators. Christ refused to conduct his defence and so did all the other martyrs. I do not think that our country is at present prepared for immediate non-co-operation. But I also believe that the country has to be trained to adopt it. And no better trainer than Mr. Gandhi is available. His saintly example will infect his people and in a number of years non-co-operation will be successfully followed by our ancient *race*. Now as regards pleaders leading the country, I believe that they are unfit leaders so long as they are pleaders."

"Why pray," ejaculated Prem, Vishnu, Manorama and Indra Devi simultaneously.

"For the simple reason that they are generally trained in evasion, ingenius flirting with truth and the art of *suppressio veri and suggestio falsi*. It goes without saying that this flirtation weakens the soul and makes one supremely selfish and an arrant coward."

Prem visibly cowered beneath the gaze of Hari and then replied:

"But an advocate is not a judge He has to present the case of his client. Legal conscience permits all that."

"Legal conscience covers a multitude of hateful sins. Pleaders acquire the habit of looking only to the interests of their clients, irrespective of truth and justice, and the result is that they become selfish and incapable of self-sacrifice. Self-sacrifice is possible only when one has discarded selfishness and is willing to stand by Truth no matter whose interests suffer. The country had a demonstration of the truth of this during Martial Law Lawlessness in the Punjab. As a rule the pleaders demanded exorbitant fees from the victims of Martial Law. The more eminent a lawyer and the greater his reputation as a public man, the more exorbitant were his demands. The pleaders that were at large or had come from other provinces tried to gain as much out of the misfortunes of their afflicted brethren as they possibly could. The pleaders are pre-eminently intellectual; only if they cease to be pleaders and cultivate the virtues of self-sacrifice and voluntary poverty, they can make excellent leaders."

Prem nodded and promised to think over the matter. Manorama was exuberant in her praise. Vishnu was proud of his friend, was the very incarnation of silent triumph and shone with reflected glory. Indra Devi was gracious and with the air of motherliness patted the heroes on the back. At 12 P M., the party dispersed. Vishnu, as he shook hands with Manorama, fixed his tender glances upon her smiling face a little longer than was permissible, Hari was overjoyed, in spite of his stoicism, when he marked that the girl had become his sincere adherent. Prem went home a sadder though a wiser man.

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THE WORLD OF BOOKS.

ENGLISH

Free Will and Destiny, by St. George Lane-Fox Pitt. Constable and Company Ltd, London.

This is the fresh and latest publication of Mr. Fox-Pitt. The author is a well-known personality in England who has keenly interested himself in the International Moral Education Congress. In the analysis of the problems which he discusses in this volume he does not ignore the ethical aspect which attaches to all thought. To him thought stands for future action and its value and justification mainly spring from the resultant activity. He throws fresh light on various philosophic questions such as Freedom, Economic Freedom, Karma and Causation, Justice and Veracity, Emotions, Inversion, Relativity and Destiny. His treatment, is at once novel and can not be called metaphysical in the strict-sense of the term. However one can not help admiring the freshness of interpretation which he puts on some of the familiar conceptions in Philosophy. Freedom in his eyes is the outcome of enlightened experience by which we develop our strength of character. Its expression takes the form of a sort of harmony in our lives. Economic Freedom too he connects with social welfare and not mere monetary gain. He considers economic freedom as the essential demand of the acquisitive disposition of man, which seeks satisfaction in the systematic substitution of nobler motives, by means of moral education. In dealing with the next problem of Karma and Causation he admits the truth of the fundamental doctrine of Aryan Philosophy and seeks in it the only satisfying solution of the apparent divergencies in the lots of human beings. He considers man responsible for all events present or past in so far as they affect his happiness and the happiness of others. He further discusses the relativity of justice and veracity and in the chapter on Inversion alludes to the common illusion by which man mistakes means for ends and the confusion which results thereby becomes the potent-cause of so many human ills. For example wealth as an exchangeable marketable property and has always an instrumental value to man, but when once it is made the end all and be all of human life it gives rise to individual, social and national jealousies which disfigure modern civilisation at the present time. We recommend the perusal of this book to all serious-minded people.

Arya Bhasha (Hindi).

साम्यवाद (*Socialism*) *publisher Shivnarayandn Misra, Partap Press Cawnpur—price annas six only.* This is a book worth-reading by the Hindi-knowing public, for it deals with the origin, development and present extensive propagation of a widely-known movement in the west called Socialism. We welcome such additions to the Hindi. Literature. Their use in furnishing rich information to the people of India and bringing them in living contact with the movements of world is immense. India is socialistic in the extreme for its varn-ashram system is nothing but a highly refined expression of the same movement. It avoids pit-falls and short-comings which the history of the socialistic movements in the west have prominently brought to the notice of the thinking Humanity. We wish the author had also read "Socialism in the Twentieth century" in connection with the writing of this book This publication disowns the exaggerated views of Socialism, and clearly enunciates what socialism is and what it is not. English knowing Indians owe it to their countrymen to enlighten them on topics of this sort and

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we congratulate the author of this book for doing this prompt service.

वैदिक धर्म *a monthly organ in Hindi edited by the well-known scholar of the Vedas and devoted to the Vedic research and popularization of the every-day study of the sacred teachings, is published by the Swadhyaya Mandal—Aundh (district Satara*. Pundit Satwalekar—the talented editor of this organ has laid the whole Arya Smaj Community under a deep debt of obligation by devoting himself whole-heartedly to the spread of the Vedic teachings. Amidst the loud din and tinsel noise of the Arya Smajists about the Veda and its Divinity, it is rare that one comes across a serious-minded person who kicking aside all other interests that engross humanity at the present time seeks a calm corner of the earth to justify and verify the claims of the Arya Smaj as regards its sacred book—the Veda. Arya Smajists would be ungrateful to the great Pundit and to themselves if they do not encourage him by subscribing to this organ and begin the every-day study of the Vedic teachings which constitute the corner-stone of their Dharmic life. The annual subscription is only Rs. 3-8-0 which considering the importance of the subject seems to be quite nominal.

Sudhakar.

THE VEDA & MODERNMOST PROBLEMS.

By "Nigamananda."

CIVIC LIFE IN THE VEDIC COMMONWEALTH.

(*Atharva Veda, Book XII, Hymn I*).

The 38th Mantra runs as follows:—

यस्यां सदोहविर्धाने यूपो यस्यां निमीयते ।
ब्रह्माणो यस्यामर्चन्त्यृग्भिः साम्ना यजुर्विदः ।
युज्यन्ते यस्यामृत्विजः सोममिन्द्राय पातवे ॥३८॥

The Religious Basis of Civic Life.

"Let there be assembly halls and granaries (in the town). Let there be sacramental pillars round which men learned in the Vedas (may sit) and glorify the Lord by means of Rik and Sam verses and perform sacraments according to the season."

Thus we see that in the commonwealth sketched in the holy Vedas, the spiritual needs of the community in each town have first to be ministered to. Assembly halls must be built, sacramental posts fixed and congregational prayers for the uplift of the nation uttered daily. The congregational prayers of the Vedas are most uplifting and soul-stirring. They are calculated to stimulate the loftiest hopes of a nation and are meant to voice forth the highest aspirations that an ardent patriot ought to harbour in his mind. Here are specimens,

वस्तेन ईशत माघशꣳसो ध्रुवा
अस्मिन् गोपतौ स्यात् बह्वी ।

"Be not ruled over by those who do not respect your rights and let not injustice prevail. Combine together and organise yourself."

आ नो भद्राः क्रतवो यन्तु विश्वतो ।
ऽदब्धासो अपरीतास उद्भिदः ॥

"Let no limit be set to our aspirations. Let them come to fruition without encountering any resistance and without being clipped or curtailed."

A nation that solemnly and understandingly glorifies the Lord every day cannot but go on making infinite progress. These prayers are meant to remind citizens every day of their duty to the commonwealth. Here is another characteristic prayer.

स्वस्ति नो मिमीतामश्विना भगः
स्वस्ति देव्यदितिरनर्वणः ।

"Worshipful Lord! Let us be happy all day and all night. May our free mother-

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land be illumined with the light of knowledge."

This, then, is the most characteristic aspect of Vedic civic life. All activities must be spiritual and no artificial barrier need be erected between "religious" and "secular." Let all work, whether done for the behoof of the individual or the benefit of the state, be executed in the religious spirit. Let strength be gained by each citizen by means of silent meditation and by the community by means of combined prayers—outpourings of the communal spirit consecrated to the service of the Divine Spirit. In such a community laws will not be enforced by threat of penalties but will be obeyed as a means to national self-realisation and national self-expression.

The 41st Mantra is as follows:—

यस्यां गायन्ति नृत्यन्ति भूम्यां मर्त्या व्यैलवाः ।
युध्यन्ते यस्यामाक्रन्दो यस्यां वदति दुन्दुभिः ।
सा नो भूमिः प्रणुदतां सपत्नानसपत्नं मा पृथिवी कृणोतु ॥ ४१ ॥

Internal Concord and Preparedness for National Defence.

"May she, the motherland, wherein people dwelling in concord and harmony and speaking diverse tongues sing and dance (with glee), whereon men meet in battle, and the war-cry and drum resound, may she drive off our foemen, may the mother-land rid me of my foes."

In this Mantra it is indicated that people living in a country, even though belonging to different races and speaking different languages, must behave as one communal unit. "Union is strength." When in a country the different races live in peace and harmony, naturally there will be no worries and people will sing and dance. Singing and dancing are an expression of inward joyousness born of love and sweetness. But lest this spontaneous expression of joyousness degenerate into frivolity and effeminacy result, a note of warning is sounded in the very next sentence and the supreme desirability of military training is pointed out in picturesque and graphic language and the inevitability of defensive wars is pressed. Enjoy yourself fully and avail yourself of legitimate gratifications, but do not forget that the *sine quo non* of sense-enjoyment is peace and concord within the borders of the motherland and readiness and fitness to defend the country against aggressive warfare.

Mantra 42 reads as follows.

यस्यामन्नं व्रीहियवौ यस्या इमाः पञ्च कृष्टयः ।
भूम्यै पर्जन्यपत्न्यै नमोस्तु वर्षमेदसे ॥ ४२ ॥

Development of Agricultural Resources.

"Homage to the motherland which ever enjoys abundant rainfall and over which clouds hover! Let it grow wheat, barley and rice for the prosperity of the five races of men inhabiting it."

The Vedas teach that an overwhelming majority of the people of a country should live on the land. Every country must be self-sufficing in the matter of its food supply so that no blockades may starve its people and it may not be under the necessity of forcing its industrial products upon weaker nations for the purpose of filling its stomach. Rainfall is essential if bumper harvests are to be reaped and the Vedas teach us that by performing *Havan* we impregnate the atmosphere with solid particles which form nuclei for condensation of vapour and thus bring about rainfall.

The following is the text of Mantra 43.

यस्याः पुरो देवकृताः क्षेत्रे यस्यां विकुर्वते ।
प्रजापतिः पृथिवीं विश्वगर्भामाशामाशां रण्यां नः कृणोतु ॥ ४३ ॥

The Sovereign Cure of Unemployment.

"Glory to the motherland which bears all things in its womb and whose forts have been planned and built by learned (engineers) and whose fields are teeming with agricultural labourers.'

How can there be unemployment in a country if the land is fertile and the major part of the population live upon land and how can foreign aggression be a vital danger if there are impregnable citadels and fortified castles planned and built by those who understand the art of military architecture?

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The next Mantra says :—

निधिं बिभ्रती बहुधा गुहा वसु मणिं हिरण्यं पृथिवी ददातु मे । वसूनि नो वसुदा रासमाना देवी दधातु सुमनस्यमाना ॥ ४४ ॥

Development of mines.

"May the motherland, the goddess, who bears her treasure stored up in many a place, gold, gems, and riches the giver of opulence, grant great possessions to us bestowing them with love and favour."

In this Mantra the development of mineral resources is enjoined.

In Mantra 45 we are told :—

जनं बिभ्रती बहुधा विवाचसं नानाधर्माणं पृथिवी यथौकसम् । सहस्रं धारा द्रविणस्य मे दुहां ध्रुवेव धेनुरनपस्फुरन्ती ॥ ४५ ॥

Flow of Wealth

"Let the motherland bearing sons of various capacities and engaged in occupations suited to their status, pour like a cow that never faileth a thousand streams of treasures to enrich me."

When all the citizens are engaged in some productive work suited to their capacity, and religion and spirituality penetrate and inter penetrate all individual and collective activities, rendering impossible the exploitation of the weak by the strong and the creation of a gulf between the rich and the poor, streams of wealth must inevitably flow to the individual.

The 47th Mantra says :—

ये ते पन्थानो बहवो जनायना रथस्य वर्त्मानसश्च यातवे । यैः संचरन्त्युभये भद्रयाविस्तं पन्थानं जयेमानमित्रमतस्करं यच्छिवं तेन नो मृड ॥ ४७ ॥

Security of Communication

"Let the various roads meant respectively for the pedestrian and for wheeled traffic, which are used alike by the good and the bad, be safe for the traveller. With all things gracious bless thou us."

Trade and industry cannot flourish, wealth cannot flow into the coffers of the state and the individual, unless there are all sorts of communications by land and water and they are made safe for the journeyman, the tradesman and the excursionist.

EDITORIAL REFLECTIONS.

VEDIC METAPHYSICS AND EUROPEAN THOUGHT.

The holy Vedas praclaim the eternal co-existence of God, human spirits and the universal spirit Shankara, as a counterblast to Budhist monism, which posited only one existence namely matter, founded a school of thought which may be called spiritual monism. This monistic philosaphy at first attracted first rate European minds whom gross materialism had disgusted deeply. There were, however, psychological difficulties in the way of accepting this philosophy of uncompromising spiritual monism. Martineau was one of the first philosophers of the Occident to state them. We must accept the existence of matter as an entity apart from the phenomena which appear and the consciousness which takes note of them. Says he :—

It is said that we know nothing about any object but its qualities, so they must be the whole of it, shape, colour, lustre etc. But of these it is impossible to think as a mere co-presence or public meeting of individual attributes, let their assembly be called ever so frequently their collateral reappearance will not constitute the organic tie by which we hold them in unity, as well might we try to make up a tree out of its own scattered leaves upon the field. Not till we supply the other

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term of the relation, and refer to a permanent object in which they inhere and of which they are modes, do we find them intelligible. You cannot get up the thing by subscribing its attributes, it is not they, it only has them."*

This philosophical process reveals not merely matter but also spirit—both human and Divine. Says the same philosopher:—

But from this proposition, that without phenomena we cannot know, does it follow that, with phenomena, we can know nothing but themselves? Not so in making us aware of the changes around and within us, they may, and they do, reveal to us something besides, *viz.*, in every instance a permanent ground, the co-relative of changes, without which they cannot be conceived, which is contained in their very meaning, and which has all the certainty belonging not simply to their actual occurrence, but to their possibility.

The Westminster bell strikes five: it is impossible to count the sounds and notice their succession, or to remember them afterwards, without distributing them in a line upon an underlying duration which holds them, and of which they occupy a larger segment than the quicker strokes of my study clock announcing the same hour. We know the changes by their turning upon this permanent: we know the permanent by the changes that break its uniformity: one and the same intellectual act puts us in presence of both; and neither can have any cognitive title to the exclusion of the other. I see a balloon ascend and glide hither and thither as the air currents drift it. It is impossible to mark its course without referring it to the three dimensions of on all-embracing space, whose existence and infinitude are interpreted to us by the phenomena of which it is the condition and the field. This space is not one of the phenomena, for if they were abolished it would still be there, as it was before they came; yet by what right can you affirm that it is less known than they? I remember meeting a friend who told me of Professor Trendelenburg's last illness, and receiving next day by post the news of his death, and latter in the week writing a letter consequent on the tidings, it is impossible for me to be aware of these incidents without referring them to my own personality as a constant, and being sure that I who now remember them am the same who experienced each, and who, as recipient of the earlier, have been led to act and think in the later as permanent subject of them all. Do I then know the phenomena, and yet not know myself of whom they are phenomena? I am startled by a flash of lightning and its thunder clap: this surprise of eye and ear compels me to feel myself in presence of *a power* of which these are the signals: and otherwise than as *effects* it is impossible for me to conceive of them at all: the some act by which I apprehend them forbidding me to rest in them and carrying me behind them. Do I then know that they are there, and not know that they are *caused*? both cognitions have their credentials locked in the same casket and embodied in the same text; and what you cancel for the one you cannot save for the other. In all such instances it is a direct consequence of the *duality* of intellectual apprehension, that in knowing one thing you must know two: that in so far as one is a change, the other permanent; and that every disparagement of the latter as mentally invisible has no effect but to put the former into the dark. Noumena and phenomena are thus inseparable companions on the field of intelligence, and must live or die together, like the two cotyledons of one seed.

Awareness is a proof of the existence of the human spirit and the law whereby we interpret all in terms of our own experience leads us to the existence of the third entity. Effects cannot but be attributed to some power which produces. There are events in nature which I am not conscious of having originated myself nor do they owe their production to other entities like myself. Since, however, I cannot conceive of an effect without at the same time postulating an originating cause, I am irresistibly impelled to attribute them to a super-entity—which is akin to my soul, for the nature of the task demanded of it is the same but requires greater power for the effects are mightier than those which I can produce. The difficulties of referring all causality to one existence are thus stated by our philosopher:—

These reasons surely authorise us to reckon *unity*, as well as universal power, among the predicates of God. One remark, however, is still due to this topic before I leave it. In denying that a plurality of self-existence is possible, I mean to speak only of self-existent *causes*. A self-existence which is *not* a cause is by no means excluded, so far as I can see, by a self-existence which *is* a cause, nay, is even required for the exercise of its causality. Metaphysicians have made wonderful efforts to conceive of '*Unconditioned*' or *Absolute* causality, developing everything out of the *unit of itself*, and have gathered around them disciples in more than one school, by whom they are credited with success. For myself I must confess that these epithets carry a *contradicto in adjecto*. I think of a cause as needing something else in order to work, *i.e.*, some *condition* present with it; as constituting one term of a *relation*, and as being a cause only by reason of its so standing; as incapable therefore of being either unconditioned or absolute. If there be a condition requisite for the Divine Cause, it must from the nature of the case be already there *i.e.*, be self-existent with him. What can it be that holds this rank, and yet is not itself a cause? There are but two forms in which it is presentable to thought; either it is *matter*, to be moulded to the divine purpose; or, if we strip it of solidity, it is *space*, ready to have forces

*A study of Religion Vol. I p. p. 105

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thrown into any of its points. The difference between these two modes of conception consists in their treatment of *Force*. You cannot...any *material* to be given, however low you reduce its properties, without leaving it invested with *resistance*, *form*, *magnitude*—in short with what the older nomenclature distinguished as the '*primary qualities*' of body; and as these all affect our perceptions, and modify also the action of bodies on each other, they must be regarded as endowed with force. The Divine agency therefore, when applied to turn this datum to account in the work of creation, does but contribute fresh form of force to those which are already there; and thus power, instead of being all given to the causality of God, is assigned to a double seat, being partly in Him, and partly in matter. When, on the other hand, you cut down the co-existing datum to space alone, you leave a pure *condition* which has no pretensions to a dynamic character, and the whole volume of Force has to ask for its genesis, and finds it singly in the Divine Causality. The ontological simplicity of this hypothesis, which recommended it to Boscovich and Faraday, gives it undoubtedly a great advantage. When once we attempt the task of partitioning Force between the material and the Creator, we find ourselves at a loss for a definite line of separation between the given store and the added contribution, the necessary and the contingent elements. If we allow *solidity* to be self-existent, can we arrest ourselves there? Is not solidity conceivable as a play of attraction and repulsion? and is not their inter-action the equilibrium which terminates motion? and if motion, attractions and repulsions of any kind are treated as inherent in matter, why not all kinds, resolvable as they probably are into varieties of the same? May not *gravitation* also be a function of the original datum? and *polarity* in its several forms? And so the negociation extends for the transfer, one after another, of the modes of force in Nature from the self-existent free cause to the co-existing necessary datum, and this is possibly what is meant by the modern physicist's demand that we should radically alter our conception of matter, and far more richly endow it with unimported properities than has hitherto been deemed admissible, putting into it, in short, at first, whatever we require to take out of it at last. It is clear that the process, pushed to this extent, is simply a handing over to the register of postulates of all that was before derived, by flinging the whole *quæsitum* into the *datum*, it relinquishes the problem of causation instead of solving it, and retires, within the relations of phenomena as if there were no cause at all. The thorough-going hypothesis of Boscovich declines the first step upon this uncertain and beguiling track; and assuming only space which can do nothing, and mind which can do everthing, excludes all controversy between two self-existences, and leaves the total causality with God. This perhaps does but interpret into philosophical form the popular, doctrine of *creation out of nothing*, for the nothing is hardly, to ordinary thought, so sweepingly negative as to bar the assumption of space, as the eternal condition of a universe. On the side of Psychology, there are difficulties attending this theory, but if they can be overcome, its metaphysical neatness, and its effectual discharge of the perplexities of Dualism, strongly recommend it to acceptance.

We see that the mind of Martineau gravitates towards monism but is held back by psychological difficulties. These psychological difficulties sounded the death-knell of monism. James was a pluralist and so is Ward. Mr Cloudesley Brereton, writing in the July issue of the "*Quest*" on "The case for a World-Religion" frankly avows himself not only a dualist but a triolist—if we may be permitted to coin a new philosophical term. Says he:—

3. I pass to the third question: What is the most powerful argument for human survival? If I may put it in a paradox, I believe in immortal life, because I believe that life is immortal. But one may say: How can I prove that life is immortal? My answer is very simple, if not conclusive. It seems to me infinitely more probable that life has in some form or state always existed than that it appeared one day and will disappear another. It is almost as difficult for me to disbelieve in the eternity of life as in the eternity of matter or of God. *Omne vivum ex vivo.* Life put in a sensible appearance when the conditions were favourable, just as water freezes under certain conditions, and weeds will sprout under others. But life has always been there. Matter can no more create life than life can create God. Perhaps in some high and transcendental way God created life and created matter, but they were immanent in Him or He could not have created them. When He takes them back to Himself, then the present cycle will be concluded, and God will be All in All.

Thus Mr. Brereton accepts the metaphysics of the Vedic Religion fully. He even believes in re-incarnation. Says he in the self-same article:—

Personally, I have been driven of recent years to believe in some form of re-incarnation. Otherwise I do not see how man can really work out his destiny and help to build the cosmos. This conception seems to me to transcend, while also including, the idea of purgatory, which, though it satisfies the individual's instinct for *katharsis*, does not satisfy his equally strong longing that his sufferings may also help creation *as well as* himself. But without the idea of purgatory or re-incarnation our present-day religions do not seem to have sufficient moral sanction against wrong-doing. I know that every man makes to a certain extent his own heaven and his own hell for himself; but when we see the fraudulent millionaire die apparently happy and

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respected and the criminal statesman apparently pass to his rest without his crimes being expiated here, we are apt to wonder if the 'short service' system of life is really the truer conception, and if man is not always and for ever recurrently liable to perpetual conscription throughout the ages, till the supreme Armageddon has been won. One cannot help feeling that such a conception, if accepted in the Western world, would act as a most powerful deterrent to those in high places, who might otherwise be inclined to believe they can somehow dodge the consequences of their acts.

He goes on to say :—

But if I incline to the Eastern conception of re-incarnation, I am still enough of an Occidental to believe that even though ultimately re-incorporated in God, the individual will never reach that totally 'unconscious' state called Nirvana, but will preserve somehow a conscious identity, as the Son preserves his identity compared with the Father. And so I suppose I am a believer in human survival to the very end, for *identity implies at once sameness and duality.*

The writer does not know that the view which he regards as peculiarly Western has also the stamp of the East upon it. Says Swami Dayananda, the founder of the Arya Samaj, in his immortal work the LIGHT OF TRUTH.

It is clear, therefore, that God and the soul are not one. Just as a person says in reference to another 'He and I are one' *i. e.* in complete harmony with each other, in the same way, the human soul, being irresistibly drawn towards God by its extreme love for him and therefore completely immersed in Him during *Samadhi* (a state of union with God) can say "God and I are one" that is in harmony with each other as well as occupying the same space. That soul alone can declare its unity or harmony with God by virtue of similarities of attributes that becomes like in its nature, attributes and character.*

THE SPECIAL CONGRESS.

The Special Congress is over. It was, perhaps, one of the biggest congresses ever held. The number of registered delegates exceeded 5,000 and the pandal which had a seating accomodation of 15,000 was at all times packed to suffocation. The number of Muslem delegates and lady delegates was unprecedentedly large. The Congress was held at a psychological moment in the annals of political work. The nation is throbbing with the pulsations of a new life. The present is the age of self-determination. Egypt has attained independence, Ireland is about to gain freedom, Korea is struggling to be free, Arabia and Mesopotamia have not quite accepted the destiny carved out for them by the League of Nations of which they are not members. Indians have learnt that they have in them the power to save empires. Why should they, then, submit to hold a subordinate position in their own country? The Rowlatt Act passed, on the eve of political reforms, in the teeth of the unanimous opposition of the country and the deplorable events that followed the inauguration of the Satyagrah campaign have demonstrated to them the worst side of bureaucratic rule and have further proved, if any proof were needed, that all those who are expected to work out the reforms and train Indians for complete self-Government are not on the side of Mr. Montague and many of them have the same old-world and pre-war conceptions of the methods of ruling non-European races. Is it thinkable that even in parts of Germany occupied by the allies by the right of conquest all Germans can be commanded to salute all French officers? The rule of one nation over another by means of a bureaucracy responsible to none, is not the type of rule that any nation that has attained self-consciousness can accept. And old India, that has found itself, cannot be expected to believe that the best thing for it would be to wait for the gift of self-Government which may be bestowed upon it at some future time if her present masters find, after an indefinite period of probation, that she deserves it. India's faith in the present actual arbiters of her destiny—the bureaucracy—which was never strong has been shaken beyond redemption by the methods which the O'Briens and Bosworth-Smiths adopted during the fateful days of Martial Law Lawlessness. She is not convinced that she stands much chance of getting freedom, if freedom is to follow a

* *Light of Truth* Dr. Bharadwaja's Translation 2nd Edition Page 225.

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favourable character-certificate by the present administration. Every instalment of self-government granted to the Indian people means a corresponding wresting of power from the bureaucracy. History has left us no record of bureaucracies noted for voluntary self-effacement and altruistic solicitude for willing renunciation of power inherited and held by them It may be urged that an appeal lies from the decision of the bureaucracy to the British Parliament and British public It is alike the verdict of History and Philosophy that democracies never bother themselves—they have neither the time nor the inclination to do so—with the fortunes of distant dependencies—they are too much occupied with fighting capitalists and the *bourgeoie* in their own country and safeguarding their economic independence and are too much afraid of losing the possessions of the Empire by bungling interference. Besides, India's recent experience has not been exactly encouraging in that line. In the matter of the Punjab atrocities, the British Parliament and the British Cabinet have not done full justice to India and the cabinet found its very life in jeopardy because the greatest culprit was refused further employment. The majority of the Hunter Committee, composed of distinguished lawyers and officials, failed to appreciate the Indian standpoint and the majority and minority reports clearly showed that the British members concerned themselves p incipally with the task of justifying their countrymen and the Indian members with that of making out a case for their afflicted people. The appeal to the British public in regard to Khilafat likewise proved fruitless We are not among those who believe that the British Cabinet, the House of Commons minority, the House of Lords majority and the Indian bureaucracy are all dishonest, leagued in a freemasonry of hatred against the Indian people. On the contrary we believe that even General Dyer was throughout honest. He honestly believed that the 'natives' should know their 'place' and should be taught a stern lesson if the empire was to be saved The Germans honestly believed that they had a place in the sun. If their belief had not been honest, they could not have made such enormous sacrifices. The fact is that continous exercise of irresponsible power and unquestioned and unquestionable authority has made bureaucratic mentality what it is and many members of the British Parliament quite honestly take the view that their countrymen are much more likely to be in the right than their Indian fellow-subjects It is this unnatural system which has victimised the bureaucracy, the British Parliament, the British Cabinet and even the British people. How to change this system? Agitation has failed. Representations, memorials and missions have all failed. Mahatma Gandhi proposes non-co operation His view is that if we simply refuse to co-operate, the present system which is productive of so much mischief to India and has led to the embitterment of the relations of England and India to the detriment of both countries, will inevitably give place to Dominion Home Rule which will make India proud of an equal place in the British Commonwealth and England proud of her new partner. Non-co operation, therefore, is to be resorted to in the interests of world-peace and harmony and concord within the British Empire Mahatma Gandhi's Non-co-operation is not negative. It places a constructive programme before the nation. India is a dependent country because it has lost its soul. The Indian people had lost all faith in themselves; otherwise foreign rule would not have been established. Germany has been conquered but the German people have not lost their soul. It is, therefore, sheer madness even to suggest that German-speaking people should be governed by means of a French bureaucracy responsible to the French Premier. If we adopt Mahatma Gandhi's programme, tax ourselves and conduct our own education and sanitation, settle our disputes by means of arbitration courts, learn to maintain order by means of volunteers and national police, the bureaucracy will find its occupation gone. India will have demonstrated that she has recovered her lost soul and her fitness for complete

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self-government will be fully established.

It is said that the country is not prepared for non-co-operation. It must be admitted, however, that the country is willing to prepare itself The adoption of the non-co-operation programme of Mahatma Gandhi by the Calcutta Congress after many days' patient deliberation, in the face of strong opposition led by such a selfless and universally respected leader as Pandit Madan Mohan Malviya whose distinguished services to the country are beyond praise, clearly shows that. The country has ceased to believe that it can recover its soul by co-operation with the bureaucracy. It does not expect the bureaucracy to work the Reform Act with an eye to a speedy transference of power from its hands into the hands of the people The manner in which it stood by Dyer and O'Dwyer precludes all possibility of that The only course left, then, is to learn self government by starting self-governing institutions independent of bureaucratic control Mistakes will be committed and provocation will be offered and our powers of self control will be overtasked. But a nation desirous to be free must learn self-discipline and pass through the fires of suffering This can be accomplished by following the policy of non-violent, non-co-operation with the bureaucracy and the organisation of the moral resources of the country by mutual co-operation with a view to the strengthening of national character, the development of national conscience, the evolution of power of national initiative, the consolidation of national unity and the attainment of national *Swarajya*. We are fortunate in possessing a leader who combines the loftiest character with the deepest insight, saintliness with practical wisdom and idealism with constructive statesmanship Under his guidance the country cannot and will not wander into the devious paths of violence and anarchy. If there is to be a revolution, it will be brought about by peaceful and harmonious means and temporary non-co-operation with the great British race will prove a stepping stone to permanent co-operation between hoary and wise India and young and pushful England deeply rooted in mutual esteem and strong consciousness of mutual need and assistance. Now that the Congress has given a definite lead to the country, let there be no turning back. We have burnt our boats and can only look forward with steadfast gaze trusting in our higher nature, in the eternal principles that regulate self-respecting intercourse between great nations, in the reserves of spirituality and soul-force which constitute a priceless heritage bequeathed by the sages, in the leader who has faith in himself, whose methods have been tried and proved to be effective, whose heart mirrors forth our hopes and aspirations and whom the world acclaims as one of its greatest men, and above all in God whose unerring Providence shapes human ends and moulds the destinies of nations in accord with righteous ends and unflinching justice If we only cast off self-distrust born of decades of subordination, success is bound to crown our efforts for self-realization.

MAHATMA GANDHI'S RESOLUTION.

Here is the full text of the resolution adopted by the Congress on the motion of Mahatma Gandhi :—

In view of the fact that on the Khilafat question both the Indian and Imperial Governments have signally failed in their duty towards the Mussalmans of India and the Prime Minister has deliberately broken his pledged words given to them, and that it is the duty o every non-Moslem Indian in every legitimate manner to assist his Mussalman brother in his attempt to remove the religious calamity that has overtaken him, and in view of the fact that in the matter of the events of April of 1919, both the said Governments have grossly neglected or failed to protect the innocent people of the Punjab and punish officers guilty of unsoldierly and barbarous behaviour towards them, and have exonerated Sir Michael O'Dwyer who proved himself directly or indirectly responsible for most of the official crimes and callous to the sufferings of the people placed under his administration, and that the debate in the House of Commons and specially in the House of Lords betrayed a woefull lack of sympathy with the people of India and showed virtual support of the systematic terrorism and frightfulness adopted in the Punjab, and that the latest Viceregal pronouncement is a proof of entire absence of repentance in the matters of the Khilafat and the Punjab, this Congress is of opinion that there can be no contentment in India without redress of the two aforementioned wrongs and that the only effectual means to vindicate national honour and to prevent a repetition of similar wrongs in future is the

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establishment of Swarajya.

This Congress is further of opinion that there is no course left open for the people of India but to approve of and adopt the policy of progressive non-violent-non-co-operation until the said wrongs are righted and Swarajya is established, and inasmuch as a beginning should be made by the classes who have hitherto moulded and represented public opinion, and inasmuch as Government consolidates its power through titles and honours bestowed on the people, through schools controlled by it, its law courts and its legislative councils, and inasmuch as it is desirable in the prosecution of the movement to take the minimum risk and to call for the least sacrifice compatible with the attainment of the desired object, this Congress earnestly advises, (*a*) surrender of titles and honorary offices and resignation, from nominated seats in local bodies; (*b*) refusal to attend Government levees, durbars and other official and semi-official functions held by Government officials or in their honour; (*c*) gradual withdrawal of children from schools and colleges, owned, aided or controlled by Government, and in place of such schools and colleges establishment of national schools and colleges in the various provinces; (*d*) gradual boycott of British courts by lawyers and litigants and establishment of private arbitration courts by their aid for the settlement of private disputes; (*e*) refusal by the military, clerical and labouring classes to offer themselves as recruits for service in Mesopotamia; (*f*) withdrawal by candidates of their candidature for election to the Reformed Councils and refusal on the part of the voters to vote for any candidate who may, despite the Congress advice, offer himself for election; (*g*) boycott of foreign goods and inasmuch as non-co-operation has been conceived as a measure of discipline and self-sacrifice without which no nation can make real progress, and inasmuch as an opportunity should be given in the very first stage of non-co-operation to every man, woman and child of such self-sacrifice, this Congress advises the adoption of Swadeshi in piece-goods on a vast scale; inasmuch as the existing mills of India with indigenous capital and control do not manufacture sufficient yarn and sufficient cloth for the requirements of the nation and are not likely to do for a long time to come, this Congress advises the immediate stimulation of further manufacture on a large scale, of reviving hand-spinning in every home and hand-weaving on the part of the millions of weavers who have abandoned their ancient and honourable calling for want of encouragement.

THE CONGRESS AND THE NATIONALIST LEADERS.

In the Calcutta Session of the Congress the Nationalist leaders found themselves more or less in the position in which moderate leaders found themselves at Calcutta when Mrs. Besant was president. It is note-worthy that it has always been at the Calcutta Session that the Congress has moved forward, although the actual schism has always taken place at the succeeding Session. It was at Calcutta in 1906 that *Swarajya* was first proclaimed as the goal of Indian aspirations, although the split took place at Surat. It was at Calcutta in 1917 that New India's demands were formulated, although the secession took place at Bombay. It is now at Calcutta that the Congress has by an overwhelming majority adopted Mahatma Gandhi's constructive non-co-operation programme. With the exception of C. P. and Berars, all the provinces have voted for Mahatma Gandhi's motion. Will History repeat itself and will nationalist leaders follow the example of moderates and refrain from joining the Nagpur Congress? We trust they will not do so at least for the sake of decency and their reputation for consistency. They denounced the moderates for abstaining from the Congress and for not pressing their views in the Congress itself. Let them be true to themselves and abide by the decision of the Congress. They cannot complain that they had not a fair, respectful and patient hearing. Nobody, not even his worst enemies, can associate manoevering or unfair tactics with the honoured name of saintly Gandhi. It is, therefore, clear that the nationalist programme of obstructive co-operation or, to be more accurate, obstructive non-co-operation has failed to make any impression upon the majority of the delegates assembled in India's unofficial parliament and it has adopted Mahatma Gandhi's programme of non-violent constructive non-co-operation or more truly mutual co-operation. Let them accept their defeat in the spirit in which they advised the moderates to accept their defeat only a month back. The 'moderates' cut themselves off from the living and surging currents of national life and the result is that inspite of their undoubted patriotism and distinguished services to the country, theirs is a cry in the wilderness. They offered non-co-operation to the Congress and have to seek co-operation now with Anglo Indians and now with Tiwanas Of course this strange co-operation makes them uncomfortable and they have often to remain

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isolated. Now that the Congress, in the name of the country, has offered non-co-operation to the bureaucracy, shall it do so with the co-operation of the nationalist leaders who have done their level best to bring the nation to the stage of self-consciousness, or shall their co-operation be now offered to the moderates, their whilom opponents? It is a law of nature that every act of non-co-operation leads automatically to an act of co-operation. In chemistry we see that a gas liberated, by the operation of natural forces, from one combination at once coelaces with another. The tide of freedom has moved forward another stage. Will our 'nationalist' leaders adjust themselves to the changed environments and ride the crest of the waves or will they loiter behind? Let them not forget, that the loiterers will inevitably find themselves stranded like the 'moderates.'

THE NATIONALISTS AND THE NEW COUNCILS.

Now that the Congress has resolved upon a boycott of the new councils and the non-co-operation propaganda will be pushed forward in the name of the Congress, it is certain that a very large proportion of politically-minded and progressive voters will abstain from voting. Many of those who will vote are likely to vote for loyalists or moderates. If nationalists who are still obstructive non-co-operators are going to contest council seats, they can at best wrest votes from moderate candidates. If they do this, they will be helping the return of loyalists, for, the splitting of the progressive votes, reduced considerably by the influence of Mahatma Gandhi's propaganda, can only mean a triumph of 'loyalists,' or if we put it a little differently, of constructive non-co-operators. That means that obstructive non-co operators will be co-operating with the bureaucracy, with the certain prospect of ensuring the complete success of constructive non-co-operation and the complete failure of their own programme of obstructive non-co-operation. Will it be wise to do that? If any service can be rendered to the country within the councils, that can be rendered more effectively by convinced co-operators who have a chance of entering the councils than by obstructive non-co-operators who by trying to enter the councils are not only sure to fail themselves but also to ruin the chances of convinced co-operators. The wisest policy, therefore, for obstructive non-co-operators is to seek alliance with constructive non-co-operators and so organise public opinion as to compel convinced progressive co-operators to turn into obstructive non co-operators. Paradoxical though it may seem, the only chance of the success of obstructive non-co-operation lies in self-effacement for a time

THE PRESIDENTIAL SPEECH.

L. Lajpat Rai's Presidential speech though it gives no lead to the country in the matter of non co-operation is a manly utterance It is a scathing indictment of O'Dwyer and an eloquent case for complete self-government, the only soverign remedy for mother India's political, economic and, to a certain extent, even moral ills. Iron has entered the patriotic Lala's heart and his great speech bears traces of the righteous indignation that has burnt into his soul.

MAN AND WOMAN.

We are indebted to "*Central Hindu College Magazine*" for the following beautiful allegory about the respective functions and mutual interdependence of man and woman which was told at a recent meeting of the Royal Institute of British Architects.

"In the beginning, when Twashtri came to the creation of woman, he found that he had exhausted his materials in the making of man, and that no solid elements were left. In this dilemma, after profound meditation, he did as follows: he took the rotundity of the moon and the curves of creepers, and the clinging of tendrils, and the trembling of grass, and the slenderness of the reed, and the bloom of flowers, and the lightness of leaves, and the tapering of the elephant's trunk, and the glances of deer, and the clustering of rows of bees and the joyous gaiety of sunbeams, and the weeping of clouds, and the fickleness of the winds, and the timidity of the hare, and the vanity of the peacock, and the softness of the parrot's bosom and the hardness of adamant, and the sweetness of honey, and the cruelty of the tiger and the warm glow of fire, and the coldness of snow, and the chattering of jays, and the cooing of doves; and compounding all these together he made woman, and gave her to man." Twashtri

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completed his work and handed it over to man, who took it away but in a week came back and said, "Lord, this creature that you have given me makes my life miserable. She chatters incessantly and teases me beyond endurance never leaving me alone. She requires incessant attention and takes up all my time. She cries about nothing, and is always idle. I have come to give her back to you again." Twashtri said; "Very well," and took her back But after another week Man came again to him and said" "Lord, I find life very lonely since I gave you back that creature. I remember how she used to dance and sing with me, look at me out of the corner of her eye, and play with me. Her laughter was music, she was beautiful to look upon and soft to touch; pray give her back to me again." Twashtri gave Woman again to Man, but after only three days this time back came Man saying: "Lord, I know not how it is, but after all I have come to the conclusion that she is more of a trouble than a blessing, so please take her back." But Twashtri replied "Out on you Be off. I will have no more of this. You must manage how you can." Then Man said: "I cannot live with her" Twashtri replied: "Neither can you live without her"; and he turned his back on Man and went on with his work, while Man lamented: "What is to be done, for I can live neither with her nor without her."

THE PYRAMIDS OF EGYPT.

An engineer shows that portions of the pyramid are solutions of problems of statics. Says he, as quoted by the "*Literary Digest*" of America: –

"That the method described was also peculiarly adapted to the science of architecture as then understood in Egypt is demonstrated by a study of the grand chamber in the Great Pyramid. This chamber is a solution to a problem of statics, apparently founded entirely upon the distribution of forces upon parallel lines, and its method of construction is clearly indicative of the extent to which geometry was utilized by the trained Egyptian architect of the olden days. It is worth while describing how this problem was solved. It is apparent that King Cheops desired two rooms: one larger, a kind of antechamber; the other smaller, the sepulcher for the sarcophagus. It is with the first we are dealing. To make this chamber rectangular in form would, with 200 feet of granite overhead, have been to court disaster. On the other hand to make it pyramidical in its lateral direction would have completely destroyed the imposing effect of the space. The problem was solved by the science of applied statics and geometry, by shelving each layer of stone inward, to overlap the last along parallel ridges, while a roof was preserved by continuing the process until the builder could close it over with single wide slabs of sufficient strength to support the enormous weight above. The angle of incline is along lines parallel with the exterior sides of the pyramid, to enable the pressure forces exerted to be evenly distributed and to be met, and to counterbalance the tendency to cave in. The effect in torchlight, illuminating the deep and settled gloom of the interior of the Great Pyramid, was the desired appearance of a vast rectangular room, fit antechamber to the tomb of a Pharaoh.

"The method followed in the construction of this chamber has been detailed at some length—first, to illustrate the knowledge of applied statics possest by ancient Egyptian architects, and secondly, to show the lines upon which the Egyptian mind apparently tended to work.

"It is contented that with all its ignorance of the long subsequent and varied discoveries (?) of Archimedes and Pythagoras and of our modern use of power-driven metal cables working over blocks and Pulleys, the same powers of intellectual and geometrical calculation as are evidenced in the grand chamber of the Great Pyramid were brought to bear upon the dynamical problem of constructing the whole edifice. If we allow this, we admit not the possibility, but the strong probability, that the pyramids of Gizeh were constructed by some very much more ingenious method (the most likely being that described) than the clumsy one, involving waste of time and energy, of rolling stones up a manufactured mountain to get them to the top of another mountain."

If the mechanical and mathematical knowledge of the ancients was so profound what becomes of the theory of "eternal progress" and "primitive savagery."

LIGHTS FOR AERIAL NAVIGATION.

In my visit to the Airship Exhibition lately held at Olympia, I was very much struck with the newest arrangements for providing light as beacons to flaying airships in the darkness of the night. One of the fundamental factors, of successful commercial aviation is the design and production of signal lights suitable to act as aids to aerial navigation in the dark Airships are prominently coming to be the quickest means of commercial transport. For facilitating the flying and landing of airships at night, air light houses will become a familiar feature of Aerodromes and aerial routes

Up to the present, night flying was concerned only with active service, the searchlight was the agent generally employed for aeronautical track lighting, whilst for landing lights

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petrol flares or bonfires were often used. But the measure was not suitable for commercial purposes. Experiments have been made to create a new type of lights adequate to filful the commercial conditions of night flying It has been seen that a light house producing a beam of 770,000 candle power even, is not sufficiently brilliant at a distance of about 12,0 0 feet from the ground. The light should be so powerful as to be easily distinguishable from the strong lights of the streets, railway stations and big establishments. Again, the range of vision of an aviator is frequently interrupted by low lying clouds. Therefore, the beacon should be clearly visible within its range from any point in the upper hemisphere, and in addition, it must have a perfectly clear and precise light character.

One of the latest types of aeronautical light house apparatus was shown at the Aero Exhibition. A brief outline of that A G. A. Aeronautical beacon will suffice to show the latest developments that have been made in this direction The war with all its deplorable ravages, has given an effective incentive to many useful inventions and the A. G A. Air Light house should be looked upon as one of the many contributions.

AERONAUTICAL LIGHT AT THE LONDON TERMINAL AERODROME, CROYDON.

a The hemispherical candle power of the light source in the focal plane is 125. The optics surrounding this are so formed and placed as to intercept the light rays leaving the light source and direct them into the desired direction. The result of collecting these rays and directing them into a certain confined area is that the light through each of the four faces of the lens approximates 58,000 candle power.

The optics in this light are so disposed as to cause a beam of light of high power to be projected from each lens slightly above the horizontal plane, and in addition a portion of the light emitted from each panel of the lens is projected into the upper hemisphere, actually a fan shaped distribution is obtained from each panel of the lens so that the light is visible within its range from any point of the upper hemisphere.

b. The light source in this unit is an incandescent mantle of special manufacture, the fibre used having a far greater degree of elasticity, and consequently longer life than is usual. The intrinsic brilliancy of the mantle is approximately 5 ' candle power per square C. M.

The life of the incandescent mante being inconsistent, a means of avoiding the possibility of the light being extinguished from this cause is employed ; a mechanically operated mantle exchanging device is fitted, *which automatically replaced a damaged mantle.* By this means a number of spare mantles are held in reserve.

c. The lens, which is mounted on a turn table, is caused to rotate by the action of certain moving parts in the automatic gas and air mixer through which gas passes to the burner. Suitable gearing connects the mixer and turn table, and as the consumption of gas by the burner is a constant quantity the speed of rotation of the lens cannot vary. This arrangement not only obviates cumbersome and costly clockwork which requires frequent attention for winding, but since the power used in this operation is derived from the gas in passing to the burner ensures that the lens always rotates when the light is burning, and ceases to rotate when the light is extinguished.

d. The light is controlled by means of a 'Sunvalve" the function of which is to *automatically light and extinguish the Beacon at darkness or dawn* The action of the valve is entirely dependent on atmospheric conditions. No clockwork is employed, nor does it require any attention Upon the valve being set to operate within certain limits of light and darkness it will do so quite independently of the time of day,

e. The illuminant used is dissolved acetylene stored under pressure in portable steel cylinders (classed by the Board of Trade as non.explosive). As the amount of gas consumed in any given period can be accurately predetermined, a sufficient supply of gas can be given to maintain the light for periods of one year. or longer if necessary, and during such periods *absolutely no attention whatever is required.*

BAL KRISHNA.

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GURUKULA SAMACHAR.

(BY PROFESSOR LAL CHAND M.A.)

Motto I.—By force of *Brahmacharya* alone have sages conquered death—*The Veda.*

Motto II.—The welfare of society and the justice of its arrangements are, at bottom, dependent on the character of its members.....There is no political alchemy by which you can get golden conduct out of leaden instincts—*Herber Spencer.*

THE VACATION.

About twenty College students accompanied by Professor Mukh Ram ji, B. A. and Pandit Jai Chand ji Vidya Alankar have gone on a trip to Naini Tal, Almora etc We wish them a pleasant time of it and hope that they will come back much healthier, livelier and more robust than when they left us.

The Bhera Arya Samaj requested Swami ji to send them some student during the vacation to deliver weekly sermons. Brahmchari Vidya Ratan, a fourth year student was therefore sent thither as desired. We expect him to acquit himself well in the discharge of his duty and to win credit both for himself and his alma mater.

Two top students from the fourth year Br. Dharam Dev and Br. Bhim Sen have accompanied Swami Shraddha Nand ji to Calcutta, where they lately delivered very impressive speeches both in English and in Hindi on the subject of national education. Swami ji on his way to Calcutta stopped for some time in Benares, where he addressed a huge gathering on the all-important subject of non-co-operation. Swami ji while discussing the subject said that he had started non-co-operation particularly in the matter of education not to-day, but sixteen years ago, and that he stuck fast to his idea uptil now with ever-increasing tenacity.

We are sorry to learn that Swami ji has not been keeping good health in Calcutta, where influenza is prevailing. May he soon recover and successfully fulfil the mission of his tour to the big cities of India——the collection of funds for Gurukala.

DRAMATIC PERFORMANCES.

We have had two dramatic performances this month. The more interesting and impressive scenes from 'Durga Das' by D. L. Roy, and Mahabharata were staged by the High and the Middle Classes of the School department respectively. The younger students signally surpassed the high class students in effective representation of the scenes. Whereas in the first performance we had any amount of rigidity, formality, lifelessness, in the next, that by the younger students, we noticed with glee and satisfaction that they were smart, buoyant, earnest, serious, calm, composed, as the occasion required, would talk, laugh exclaim, command, threaten, soliloquize in a very natural manner that evoked general and hearty applause. We congratulate the younger students on the remarkable success they have achieved and expect the elder students to make a better show next year and retrieve their eclipsed reputation. We offer our sincere thanks to Pandit Priya Brat ji, the worthy head master of the Indar Prastha Gurukula, who during his recent short visit to Kangri assisted the younger students in learning their part and acting it impressively.

SHRAVANI.

The festival was regularly celebrated. A grand havan was performed in Yajna Shala on the morning of the 14th Bhadon. Vedic Mantras were chanted right sonorously in unison and ample oblations of ghee and fragrant substances offered to the blazing fire. When the Yajna was performed, a song of prayer to the God Almighty was

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sung by the students. The song was followed by a fitting and fluent speech which Pandit Indar ji, the officiating governor and Acharya, delivered to explain the real significance of the festival of Shravani, which had been lost sight of by Indians during centuries of dense ignorance. The festival was intended, said the learned speaker, to renew the solemn vows between students and teachers, and between sisters and brothers. Students should, this day, recall to mind that it is their bounden duty to obey and try in all manner of ways to please their teachers who lovingly impart them wholesome education. Students should further bear in mind that when they grow up, graduate, and enter family life, this festival of Shravani will recur each year to remind them that they are the custodians of the honour of their sisters and mothers. There was a time when an Indian would not rest contented, till he had plunged his dagger in the heart of the villain who had by word or deed disgraced his sister. Those were the days of chivalry and it used to be the sacred duty of a Rajput, who received a *rakhri* from a woman whose chastity was imperilled, to come forth bravely and endanger his own life without the least hesitation to save the honour of his sister. But now a time has arrived when an Indian would be skulking in some secret place to save his skin while his sister was being openly dishonoured. We have realised the depth of our degradation. Self-knowledge is however the first step to progress, and having at our back the proud traditions of our chivalrous past to spur us to awakening and activity we trust ere long to cast off our fear and resume our real heroic self.

SEASON.

The season is getting sultry every day. It rarely rains. Showers seem to have spent up all their treasure, so persistently, so plentifully they poured down last month. Clouds appear sometimes on the sky, but vanish away very often without any downpour, revealing the bare blue heavens to view, and permitting the sun to shed down its burning fire. It is so close for the most part during the day. Hardly a leaf stirs. Whenever the sweet breath of a breeze is wafted, we feel so refreshed and exhilarated.

Water has subsided a great deal in the Ganges We no longer see it rushing on with a resistless speed. It is tamed down by starvation, because it is not fed up by rains in the mountains.

Complaints of Malaria are increasing every day. Fever mixture and Quinine mixture are being generously distributed from the dispensary. The doctor himself is down with fever. We wish a speedy end to this unwholesome season and anxiously await better days.

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Book by Professor Rama Deva.

	Rs.	a.	p.
(1). The Arya Samaj and its Detractors, a vindication written conjointly with Mahatma Munshi Ram ...	3	0	0
(2). प्राचीन भारत का इतिहास History of Ancient India (in Hindi)	1	4	0
It deals with the culture and civilization of pre-Mahabharat India (2nd Edition).			
(3) पुराण मत पर्यालोचन or (A Critical Review of the Puranas, in Hindi).			
It is an exhaustive work dealing with the origin, doctrines and subject matter of the section of Hindu religious literature known as the Puranas	3	0	0
(4) The Arya Samaj (a paper read in the convention of religions)	1	6	0
(5). आर्य्य और दस्यू ("Aryas and the Dasyus" in Hindi).			
This brochure proves conclusivoly that the Dravidians, etc. are of Aryan origin)	0	4	0

The Book Depot, Gurukula, Kangri P. O.

(District Bijnor) U. P.

चित्रशाला।

सचित्र अक्षरबोध पुस्तक मूल्य ॥) आने, सचित्र वर्ण माला के रंगीन ताश॥) आना; सचित्र वर्णमाला का रंगीन नक्शा ॥) " आने।

इन तीनों के द्वारा बच्चे बड़ी ही सुगमता से अक्षर पहचानने और बोलते कूदते पढ़ने लग जाते हैं।

स्वर्गीय लोकमान्य तिलक महाराज के रंगीन चित्र–बड़ा साइज़ १५×२०म०॥) आने। मझोला साइज १०×१४ मूल्य डेढ़ आना। छोटा साइज़ ५॥×६ मूल्य दो पैसे।

हिंदी "चित्रमय-जगत"

एक उच्च कोटि का सचित्र मासिक पत्र। बढ़िया लेख-कविताएं और मनोहर कहानियां। वर्ष भर में ५०० चित्रों का संग्रह। वार्षिक मूल्य ग्लेज कागज़ के ५॥) रुपये, एक प्रति के ॥-) आने रफ कागज़ वा० मू० ३॥) एक प्रति के ।८) आने।

व्यापारियों को कमीशन के लिये पत्रव्यवहार करना चाहिये।

मैनेजर चित्रशाला प्रेस पूना सिटी

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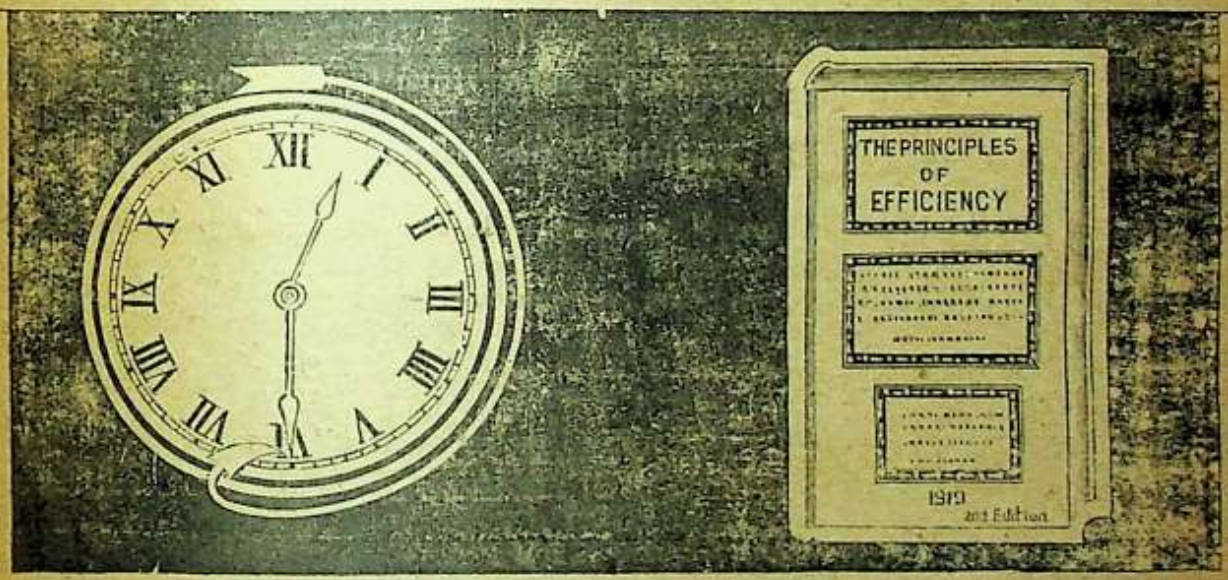

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